

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

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The Minimum Wage Decision

THE five-four decision of the Supreme Court, uttered by Justice Butler at the close on June 1 of the Court's proceedings, declaring the New York State Minimum Wage Law for Women and Children unconstitutional, comes at a time and in a manner that must necessarily arouse the greatest anxieties.

The peculiar irony of the majority opinion lies in its sharp exclusion of hopes for the very remedies to a desperate wage situation that its policies had heretofore held out. The Court's ruling is based upon the substantial identity of the principles involved in the New York State law with those of the District of Columbia minimum-wage law that was successfully voided before the Supreme Court in the Adkins Case, in 1923. As Chief Justice Hughes pointed out in his recent minority opinion, the New York Act supplied the very omission that was so strongly denounced in the District Act. At that time, the majority opinion, likewise following a close division, stated that "a statute requiring an employer to pay . . . the value of the services rendered . . . would be understandable." This principle of services rendered was sedulously incorporated into the New York Act. But the Act is thrown out none the less, on the ground that it is substantially the same as the previously invalidated Adkins act, an identification which Mr. Hughes vigorously denies.

The hope that still glimmered after the recent NRA and other decisions was that the States at least could accomplish by their own legislation what the Constitution did not permit to the Federal Government. This hope is likewise, apparently, thrown overboard as regards the protection of labor. The carefully planned and worded minimum-wage legislation of seventeen States of the Union—similar to that provided by twenty-one of the principal

nations of the world—is voided by an appeal to the Fourteenth Amendment.

How "illusory," in Mr. Hughes' language, is that supposed freedom which the Fourteenth Amendment is made to protect in the present decision, is clearly stated by Justice Stone:

In the years which have intervened since the Adkins case we have opportunity to learn that a wage is not always the resultant of free bargaining between employers and employees; that it may be forced upon employees by their economic necessities and upon employers by the most ruthless of their competitors. We have had the opportunity to perceive more clearly that a wage insufficient to support the worker does not visit its consequences upon him alone; that it may affect profoundly the entire economic structure of society and, in any case, that it casts on every taxpayer, and on government itself, the burden of solving the problems of poverty, subsistence, health, and morals of large numbers in the community.

Graver, however, than any taxpayer's burden is the problem quietly untouched by the majority decision. Now that democracy has received a certificate of its incompetence to deal with matters that must be dealt with if we are to avoid anarchy, to what legislative instruments shall we appeal? With the path blocked toward a moderate solution, the cry will inevitably be raised for a basic amendment to the Constitution, of a radically enabling and centralizing character, or for even more drastic grants of power. It is an instance where alleged conservatism plays into the hands of radical change. Let us hope that the counsels of those who would find some viable reconciliation between social policy and our traditional form of government may prevail over the counsels of despair, until such time as no person in responsible position will be found to toss aside the inevitable human element in the wage contract as a merely "extraneous circumstance," in the words of the Adkins opinion. Such reconciliation is the highest service that can be rendered our Constitution.

Convention of Catholic Editors

IN the city of Columbus, Ohio, under the presidency of his Excellency, Most Rev. James J. Hartley, D.D., a group of zealous and far-sighted editors, ecclesiastical and lay, assembled twenty-five years ago to inaugurate the Catholic Press Association. During the last days of May of this year, still under the presidency of Bishop Hartley, a much more numerous group of clerical and lay editors met in the same city to celebrate the Silver Jubilee of the Catholic Press Association and to formulate plans zealously and with vision for the future of the Catholic press in the United States.

Twenty-five years ago, there were strong and vigorous Catholic periodicals being published and there were many Catholic diocesan weeklies doing eminently well in practically all the large cities of the country. But the editors and managers of these periodicals and papers were not linked closely together, except in their oneness of Faith and their singleness of objective. Besides, they had but casual opportunities of meeting one another and discussing the problems that were common to all of them. Hence, it seemed to be a prime necessity, twenty-five years ago, that the Catholic editors of the United States should meet annually in convention. The organization was welded together by the pioneers. Many of the great names of those days were spoken with reverence at the Silver Jubilee Convention and prayers were offered for the repose of their souls. But many of the founders were present, and to them was expressed the gratitude of the contemporary delegates for the action taken a quarter of a century ago.

Those who were present at the May Convention of this year realized that the future of Catholicism and Americanism would be in greater jeopardy in the years that will follow 1936 than in the years that followed 1911. This country, twenty-five years ago, was in a state of security, was in an established order, was progressing along well-defined lines in accordance with our past history. The Catholic Church at that time had emerged successfully from the pioneer building stage and was exercising a potent influence in American life. All seemed quiet, all seemed orderly, all seemed to be firmly founded. All that was and all that was expected to be was shaken out of its mould by the catastrophe of 1914 and by the War-years and the hysteria-years and the depression-years. The problems before the Catholic editors became prodigious during the past twenty-five years. Their problems for the next two and one-half decades would be frightening to any group of lesser courage and lesser Faith.

The old order is passing quickly. An era of world history has been completed. New thought, new tendencies, new movements, new action, and new demands are bursting up in our midst. The old errors and the old dangers are now totally old-fashioned and discarded. New and more serious errors capable of leading our nation astray and of weakening our Church are being broadcast and are being taken up by the man of power and the man of the mob, and new dangers that are explosive are threatening to disrupt the nation and to embattle the Church.

Three forms of endeavor are ours to use: a new and stronger loyalty to the Faith, as symbolized by the Church; a more universal support of Catholic education in all grades, as expressed in our schools; a greater heed to matters of Catholic import, as carried in our press. The coming years for the Catholic editors will be uneasy. But with the solidarity of thought and action established in the Columbus convention, and with that greater solidarity that is possible between editor, writer, and reader, Catholicism and the United States will preserve the best of the old order in the new era that has begun.

Nine-Cent Idyl

IT is not only in the Green Fairy Book that bold young men ride against dragons. Gone, as the poet remarked, are the old times of golden-gowned romance, when deeds wore grace and color clung to speech, when days were rich in splendid circumstance and living had a gesture and a reach. But just the same this Review is proud to cry wassail to Jacob Abelson of Jamaica, N. Y., and salute him as the Gawaine of Gotham. Mr. Abelson is no king's son wearing golden armor and wielding a bright sword. Nevertheless, single-handed and unterrified, he has attacked a fire-breathing dragon that winds its coils all the way from Pennsylvania Station to Montauk Point. His brief idyl began recently when the new railroad rates went into effect. Because the Long Island Railroad crosses no State boundaries, its officials declared their road exempt from the I.C.C.'s order and boldly continued the present three-cents-per-mile rate. Jamaica is 11.3 miles from Pennsylvania Station. Our hero boarded a train there one day last week and offered the conductor a quarter. "The fare," explained the conductor, "is thirty-four cents." "I figure otherwise," our man replied. "The Government has ordered a new rate. Eleven point three miles at the new rate is twenty-two point six cents. I offer a quarter." "The fare," insisted the conductor, "is thirty-four cents." The grim battle that ensued came to a close only when Mr. Abelson threatened to bring his nine-cent differential before the United States Supreme Court. The news of this brilliant victory rocked Long Island far beyond the Hamptons, and next day, if newspaper reports can be credited, dozens of commuters joined the Abelson revolution. The thing became serious when city officials demanded that the Long Island be compelled to adopt the rate in effect on other lines.

Religion and Machines

ON May 21 in the largest studio of the National Broadcasting Company at Radio City in New York, His Eminence Cardinal Hayes spoke during the period of the Catholic Hour by way of extending birthday greetings to His Holiness, Pope Pius XI, whose anniversary fell on the day previous. The studio was crowded for the occasion. It was the original intention of the promoters of the broadcast to have it reach Rome by the short-wave route and be heard by the Supreme Pontiff himself, as

well as by the thousands of listeners here in America. Unfortunately the air conditions prevented this, and His Eminence's charming message was heard only by his American audience. But we may comment on the significance of this event apart from the static interferences which prevented the Cardinal's voice from traveling across the Atlantic.

We confess to having no patience with those who think that because this is the "machine age" there is any necessary hostility between it and the spiritual life, the progress of religion, or the well-being of the Church. We are no medievalists who would like to scrap all the instruments of modern progress and go back to the simplicities of the barefoot life. As Jacques Maritain remarks in his brilliant "Art and Scholasticism," Christianity has no set style. It is supra-style. In architecture it can realize itself with equal comfort in the Gothic, the Byzantine, the Romanesque, or the Renaissance. If the Catholic Eskimos should increase in numbers and take to architecture seriously, Christianity might even project an igloo cathedral. So in matters of social conveniences. We see no Christian impropriety in the procedure of calling a priest to a death-bed by telephone, transporting him by automobile, and lifting him (and the Blessed Sacrament) to the assigned floor by elevator. Mass was celebrated in the sky last month on board the new trans-Atlantic dirigible which crossed from Germany. One of the glories of the Queen Mary, which recently completed her maiden voyage to New York, are three beautiful altars where the Holy Sacrifice can be offered each morning on the high seas. If we had our way the tops of our New York skyscrapers would be transformed into churches and Mass would be offered there thrillingly, celestially every bright Sunday morning.

The question may be asked, what are we going to do when the machines do everything for us? The answer is: we may then turn our minds to the salutary practice of contemplation. St. Thomas teaches that the material goods of life are intended precisely to give man the leisure for contemplation. If Martha, when Our Lord made His visits to those loving friends of His at Bethany, had had an electric toaster, an electric washer, an electric ice-box, and a vacuum cleaner, she, too, might have been relieved of the necessity of "being busy about many things" and might have chosen the "best part" with her sister Mary at Our Lord's feet.

In the matter of the radio, we think it is both exciting and edifying to know that the Holy Father can now send direct messages to all his subjects throughout Christendom, and can in turn receive their direct expressions of loyalty and congratulation. Electricity has helped to bind the Church together in a material way, perhaps as Sanctifying Grace binds it in the order of the spirit. There was an early heresy in the Church called Manicheism. It held that all matter was bad and proceeded from a creative origin which was evil. It had to be condemned by the Church. We hope that there will be no new heresy to be called "Mechanicism." That would have to be condemned, too.

The trouble with machines is not the benefits and conveniences they bestow on us. These we deserve; and they can be turned to a spiritual and even to a distinctly religious advantage. The trouble with machines is the people who own them. We cannot return to primitive forms of life simply because the machine has come to be a factor in the economic problem of our day. We can only hope to put the machine in the hands of those who know how to use it for the betterment and the comfort of man, not for his enslavement and extinction. In the new *Rituale Romanum* there is a special prayer for the "Blessing of Automobiles." This shows what the Church thinks of the automobile in its innocent simplicity as a machine. It does not show, however, what the Church thinks of the buyer of the automobile, or the seller of the automobile, or, above all, of the maker of the automobile. "The fault, dear Brutus, is not in our cars, but in ourselves, that we are underlings."

The Message of Corpus Christi

THERE are many strange things in man's attitude toward God, but one of the strangest is his incredible resistance to the Divine appeals for his love. The Old Testament is filled with its baneful record. Divine pleading, human indifference; human rebellion, Divine forgiveness. All mankind, save for a tiny fragment, hopelessly lost in idolatry; and the fragment, God's chosen people, niggardly in precarious faith, inconstant, stiff-necked, prone to worship foreign gods, and even creatures fashioned of metal by their own hands in the form of a beast. But through it all and in spite of it all God, ever indulgent, unfailingly kind, gracious in pardon, constantly whispered: "My child, give me thy heart." The story is beautifully told in the Gospel by Our Blessed Lord Himself. Even so slight a thing as his heart, man would not give. But God would not desist.

He stooped to human weakness. Man had only broken lights of truth with regard to God; he did not love greatly, because he saw dimly. And so God sent His beloved Son, in order that seeing, hearing, and touching the Incarnate Word, man might come to know the Divinity. Surely the visible kindness and gentleness of the Sacred Humanity would sweep man into boundless love of the Invisible God. Only dull resistance to the condescension of God followed on the part of man. Absorbed in trifles, he would not respond. Still God persisted.

He must have man's love. The touch of His holy fingers had quickened blind ages into sight; the grasp of His pitying hands had brought back death to life; the sound of His gentle voice had frightened demons into hell; the very hem of His garment had banished the pain of incurable disease. If God gave Himself whole and entire, man must respond. With generosity unparalleled, God promised the Blessed Sacrament. But His chosen people counted His gift a hard saying. They walked with Him no more.

Then God turned to the highways and byways, and with loving compulsion pressed His bounty on Gentiles. Some-

how, we did not altogether refuse. Incomprehensible, certainly, are the judgments of God. The angels sinned, and hell was created; man sinned, and we have a manger, a Cross, and God on our altars.

What shall we render to God for all that He has done for us? Part of the rendering is the Feast of Corpus Christi, a day set apart to show our appreciation of the astounding humility of God's love for His children.

Note and Comment

Our Lady's Poem

EACH succeeding mail continues to bring us an avalanche of manuscripts for the "Poem for Our Lady" award. No enterprise of this sort ever undertaken by this Review has so appealed to the fancy of its readers. The number of poems submitted has already passed the 2,000 mark, and there is no knowing what will be the final count when the contest ends on June 15. Among the poems entered are every conceivable verse-form: sonnets, ballades, rondeaux, rondels, triolets, Spenserian stanzas, even limericks and acrostics. What is more, the contest has broken out into at least a dozen foreign languages. There are also specimens of every sort of dialect poem in English. We have even received a poem set to music, with the musical score appended. The number of illuminated manuscripts is beyond count, and some of the colorings, decorations and drawings are even more beautiful than the verses which accompany them. We wish to say that we are not in the least annoyed at the number of manuscripts we must examine in this contest. The more that come the better we will like it. And every manuscript however humble or trivial will be given a sound reading. We are making plans for extra assistance in our office so as to be able to get through these poems in short order, and are pledged to announce the winner in the issue of AMERICA for July 4. We are delighted to announce that we have been able to add to the number of prizes. As has been stated, there is a first prize of \$100, and a second of \$50. There will also be additional prizes of \$25, \$15 and \$10 for the winners of third, fourth and fifth places.

Herr Cromwell Goebbels

MAKING the crime fit the punishment is a very, very ancient dodge; for having decided in advance what punishment to inflict, it is no hard matter to invent some handy crime. So all good persons who may feel distressed about the grave moral charges brought against Catholic Religious in Germany, may remember that this sort of thing has been done before, and mostly with great profit. Herr Goebbels, of the Nazi Ministry of Propaganda, has no new card up his sleeve. The attempt to blacken the morals of Catholic Religious was tried very successfully in England by Thomas Cromwell under Henry VIII. It provided a very plausible reason for confiscating the Re-

ligious houses and for transferring a vast amount of portable property from the Church to governmental pockets. The evidence in the recent cases in Germany is not published, nor is it likely to be published. But in a case like this, any government having made up its mind to penalize Catholics, will find it the easiest thing in the world to fake some apparent reason for its action. But it is brazen for the malefactors in any Government to transfer the charges made with reason against themselves to a group of innocent Catholics.

Charitable Legal Aid

AS an adjunct to the work of the St. Vincent de Paul Society, the Brooklyn Guild of Catholic Lawyers has organized a group of volunteer attorneys who will take care of the legal interests of poor clients who, otherwise, would have no one to look out for them in the courts. The tangle of litigation often inflicts cruel injustice and suffering on innocent victims of the law's enactments when they are without the assistance of expert counsel. This is a very practical idea that could well be availed of elsewhere. The Brooklyn Conference has always been in the forefront of modern profitable welfare work. What is really good and adaptable in the field of "professional philanthropy" has been made use of, but the true Ozanam spirit has always actuated the effort. No "Statistical Christ" ever inspired the operations of the Conferences of the St. Vincent de Paul Society.

Pioneers of Education

AT the International Eucharistic Congress in Chicago there were excited reports that the Holy Father had been seen in person walking through the grounds at Mundelein. Further inquiries disclosed that it was not the Supreme Pontiff but the Right Rev. Bernard Pennings, O. Praem., abbot of St. Norbert Abbey, West DePere, Wis., who had attracted attention by his Norbertine garb of entire white. Attention now is being centered not upon the robes but upon the great man who wears them, for on June 18 Abbot Pennings is celebrating at West DePere the Golden Jubilee of his ordination to the sacred priesthood. During his forty-three years in America, Abbot Pennings founded St. Norbert College and high school at DePere, opened Archmere Academy, a preparatory school for boys in Wilmington, Del., and other institutions. On November 1, 1893, Father Pennings was appointed Superior of the first band of three Norbertine missionaries sent from the ancient abbey of Berne at Heeswijk, in Holland, to work among the Flemish and French-speaking missionaries in the diocese of Green Bay, Wis. On September 28, 1899, he became the first prior of the first permanent establishment of the Norbertine Order in the United States, on May 27, 1925, the first abbot of the new abbey, and was honored by Pope Pius XI with the *Cappa Magna* in 1934, at the eighth centenary of the death of St. Norbert. Under his leadership the Order has grown in America from a handful of missionaries to an abbey counting more than 100 members. The men-

tion of Wilmington reminds us that that city honors this month another great golden jubilarian and Catholic educator, the Very Rev. Charles Fromentine, first Provincial of the Fathers of St. Francis de Sales in the United States, who recently sailed for France to celebrate Mass in the Chapel of the Visitation in Paris, where he said his first Mass fifty years ago. Such men and such events show how closely the Church of today in the United States is still linked to the glories of the pioneer days.

The New Cardinals

AT the Consistory to be held on June 15 Monsignor Giovanni Mercati and Engenio Tisserant, the Prefect and Pro-Prefect of the Vatican Library, will be created Cardinals, bringing the membership of the Sacred College up to sixty-eight, or two short of its complement. Msgr. Tisserant is well known on this side of the Atlantic, having made two extended tours here in connection with work in the Vatican Library, in the course of which he lectured at a number of our universities and colleges.

Jesuits As Hypnotists

THIS would be a sad world for us poor Catholics, were it not for the hilarious moments condescendingly provided for us by our sadly separated brethren. If in the sphere beyond the grave there is any knowledge of what is done in the mundane press, then the shade of the late Mr. Barnum must be chuckling exceedingly. A Protestant organization, whose stock in trade is a scurrilous vilification of Catholics and their Church, has produced a delightful brochure whose title is "Secret Hypnotism by the Jesuits." This is offered at a price. As an example of spontaneous native humor its value is beyond words. There are ten pages of this precious stuff, which in its ludicrousness surpasses the sublimest efforts of Artemus Ward or Mark Twain. There is so much of it, it is such rollicking rubbish, that one is hard put to single out the most sparkling gems of anti-Catholic wit. However, here is a balmy pearl: "Beside their mental attacks upon specific persons, Jesuits broadcast waves of suggestion addressed impartially to all non-Romanists, intended to accomplish certain objects desired by popery." Who, having read this sublime nonsense, shall say that our separated brethren have no sense of humor?

Buchmanism—the Oxford Group

THE pages of history bristle with examples of bizarre religious movements whose exaggerated and hysterical character inflicted incalculable damage to the cause of true religion. The movement known as Buchmanism appears to be eligible for admission to this group. The wide publicity given to the antics occurring at its national assembly at Stockbridge, Mass., cannot but bring religion into disrepute in the minds of many people. A boy was inspired by God to let down the flaps of his tent. He later "witnessed" his sins to another boy and got a whiff of the latter's activities in return. A garage mechanic led

a minister back to God. A God-guided cook received revelations from Heaven about the menus. The Holy Spirit helped a pickpocket run the canteen. Buchmanism, which is described as a return to primitive Christianity, is based on a high-voltage emotional appeal. Possessing no genuine spiritual power of its own, it cannot confer any enduring benefit on its misguided victims. And the vast pagan population of the United States, receiving from its grotesque manifestations a totally false idea of the spiritual life, may be turned away for life from all religion.

Parade Of Events

CRIME kept up stalking. . . . A thief in the West broke into a home, stole the kitchen sink. . . . Burglars in Cleveland jimmed their way into a bakery, smashed two wedding cakes. . . . In New York a dog bit seven orphans. . . . Bombs were placed in a New Jersey house. It was later discovered to be merely a joke by high-school boys. Only part of the house was blown up. . . . American doctors lost a relative with the death of a ninety-seven-year-old Pennsylvania woman. She was the wife of one doctor, daughter of another, sister of two more, mother of one, grandmother of four, aunt of nine. . . . Science continued jostling around. . . . New methods of treating football knee were unearthed. . . . A hitherto unknown cure for hiccoughs was discovered when a hiccoughing lady got a traffic ticket. . . . In the field of education, the usual routine continued. . . . Getting ready for their final exams, Harvard undergraduates doused throngs of passing motorists with water. . . . Facts bristling with significance for social life were revealed. . . . Patient investigation showed a mule is more dangerous than an airplane. More folks were kicked fatally by mules in 1935 than were mangled by airplanes. A movement to stop mules from kicking people was launched. . . . Oklahoma newspapers asked drinking drivers to send in obituary notices before starting out on holiday auto trips. Faster obituary service was the goal. . . . The international situation remained unsettled. . . . In Spain Primo de Rivera was hit by an inkwell. . . . Mahatma Gandhi's lisp grew palpably worse. . . . After paying the check an Iraqi princess married a Greek waiter. . . . French women threw socks at French Senators. . . . Other signs of unrest appeared.

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To Amend or Not

WILLIAM F. KUHN

THE first flush of excitement following the anti-New-Deal judicial decision of last year has paled, and a lull has come in the strident clamor for constitutional amendment. What part of the furor was popular and what part was purely political it is hard to say. Nevertheless, statements are being demanded from the President by non-partisan sources as to whether or not he desires to make amending the Constitution to accommodate New Deal policies an election issue. Of course, any amendment so fostered by the Administration will necessarily throw more power into either legislative or Executive hands.

Political try-outs are beginning to test the power and vitality of this sleeping clamorous excitement in the localities where the amendment cries were loudest. Yet, instead of principles, we find personalities being the main issues. Whereas such amendments would represent a further centralization of power in the national government and merely be temporary expedients to stave off the immediacy of a final struggle between democratic and autocratic tendencies in this country, the political campaigns are rapidly being developed and built around persons and offices, not principles or solutions.

However, constitutionally, the fat is in the fire. Public attention has been directed to the inability of Congress to formulate satisfactory legislation for our economic and social ailments within constitutional limits. Avoiding definite saddling of the blame for this failure, the cure has been pointed out as being an amendment of the fundamental law so as to enlarge the power of the national government sufficiently to make social legislation adequate to the needs of the country. Aside from a consideration that the evils of the system under which we labor arise not from a lack of power in the central government in former times, but from its possession of great authority, what remedy can be found in amending the Constitution that cannot be discovered by an intelligent approach to an orderly study or honest appraisal of constitutional methods suited to our necessities?

In amending the Constitution, we merely add more power to the national government, strictly in line with the trends of the last century during which the "national" interests fought the fight for centralization, counting heavily upon the natural weaknesses of what scattered localized resistance arose. Masquerading under emergencies or necessities, various powers that were considered State or community potentialities have been assumed by the Federal government, making national what was purely local in character. Upon the assumption that a localized situation affected the whole country, Washington regularly asserted sovereignty and control over separated incidents until Federal action was expected and accepted as the normal thing.

The gradual accretion of power led to the asserted

need for more. Due to this trend, we are approaching the point where all identity with the original constitutional provisions will be lost amid the confusion of extra-administrative duties and a growing train of amendments. Steps further along this path of slow dissolution of our fundamental law are firmly being taken in those proposals which purport to augment Congressional or Presidential powers, especially those couching these greater prerogatives in vague and loosely drawn paragraphs.

The question that seems to present itself, then, is: "Shall we become an autocratic government by the slow accretion of Federal power through amendments to the Constitution, or shall we halt this growth of power and return to a less governing agency of control?" Since our politicians refuse to face a third facet of this problem, that of abolishing the Constitution altogether, relatively soon, and establishing a new system based upon new principles, we are compelled to confine our inquiry to the problem, "to amend or not."

The amendments at present holding forth in Congressional-committee deliberations are said to number approximately thirty. Few of these are so definitely drawn as to be susceptible of no extension of power beyond those limits acclaimed within their definitions. These proposals range from making Federal Court decisions opposed to Congressional opinion and expressed will cause for removal from the bench of the offending justice, to vague and valorous efforts to compensate for the present ineptitudes of Congressmen to fashion appropriate and adequate social legislation within constitutional limits by giving the power of legislating directly into Executive hands. Between partisan resentment at judicial nullification of past efforts at correcting our economic errors and earnest attempts to make Congressional action, supposedly a voicing of the "people's" will, de facto constitutional and outside the jurisdiction of the Supreme Court, all intelligent appreciation of the difficulties involved in the amendments offered for approval has been successfully waylaid and beaten down.

Whether or not this problem of the employment of the amending power in the immediate future is to be an issue of the coming campaign, such all-empowering amendments as have been already introduced in Congress are leading to autocratic government under the mere formalities of remnants of constitutional prohibitions. Amending our fundamental law so as to create additional commissions of government and greater powers of regulation for Congressional or Presidential tampering means abject submission, in the end, to an all-powerful and all-pervading nation-state. Past experience has proven that appeals for justice to legislatures entrusted with both the law-making and the law-interpreting functions will not prove efficacious in the quick removal or the alleviation

of any injustice incurred by previous legislative action. That such centralization of power in Congressional hands, or Executive, would be directly opposed to the expressed beliefs, desires, and intentions of the framers of our system of government need not be particularly stressed. Such an appeal is no longer as effective as it once was, for we are more beset with greater difficulties than we believe these thinkers were.

What is more to the modern point is that any successful attempt to secure an amendment such as Congress is at present considering would undoubtedly mean the effective end of our system of "checks and balances" and the consequent disruption of Federalism and the rise of the Fascist nation-state. We are close enough to the totalitarian state under our present faulty application of a weary and misunderstood Constitution without surreptitiously changing the substance of our government while its form retains the same familiar front. In the face of this subterfuge to make the United States' government a more formidable consolidation of supreme power, would it not be better to abolish this constitutional front completely and to substitute a new organization? The overhang of privileges, duties, rights, and powers of our present system, if amended so as to make Congress or the Executive the prime force in the land, would only add to the confusion and contempt of government which is so steadily rising throughout the country.

The only alternative to amendment permitted by our political betters, however, is not to amend. Under no

circumstances, if we deplore the effects of centralization, should this desire not to amend be conceived to express satisfaction with the present state of national affairs. The extra-constitutional party system under which the nation is run has deteriorated. Government office is given as a reward for partisan party service, not for service to the nation. Nominees for elective positions are selected from standpoints of party regularity not ability, public appeal not intelligent appreciation of public problems, and those parties are held together by desire for office not by adherence to principles. Necessarily, this affects the caliber of the national government and interferes with its proper and efficient functioning. What is to be done?

To criticize and to carp are probably the most facile forms of the expression of human resentment. Constructive thought is not adapted to the rush and swift pace of breathless anger. Therefore, any cure for our economic, political, and social ills cannot be contained in a few measures, a short phrase of mesmeric and revelatory words. Some progress along the general lines of cure has already been made. To accept that progression and to further it will take longer than the few months intervening between now and election day. As soon as the campaign of 1940 opens, however, concrete evidence of the realization of our almost hopeless plight must appear, else the youth of this country, knowing not the bright heritage of the past nor experienced enough to predict or to guide the events of the future, may well be considered the "lost generation."

The Hitler Frame Brigade

JOHN A. TOOMEY, S.J.

A MOB of dexterous crooks, with schemes of black-mail frothing in their brains, secured not so long ago the photograph of a highly respectable New York man, manipulated it adroitly with some other photos in their possession and soon had the innocent New York gentleman, speaking photographically, in an extremely compromising situation. A representative of the anti-social group then dropped in to see the gentleman and mentioned that his comrades were willing to sell the doctored photograph for a tidy figure. Courageously, the gentleman demurred, informed the police, who eventually rounded up the band of thugs, took them over to have a talk with the judge, who prescribed prison bars.

That is the way "frame-ups" sometimes mature in the United States. There is another way they could develop, but never do; at least not in this country. Suppose the band of outlaws upon being refused payment of the tidy figure decided to air the matter in the public press. Imagine members of the gang calling on the big-town newspapers and shouting to the various city editors: "Here is a photograph of Mr. John Doe Jones. It speaks for itself. Mr. Jones has confessed, and repents of his offenses." Imagine the great metropolitan dailies coming out the next day with screaming black headlines all over their front pages: "Photograph shows Mr. John Doe Jones in compromising

situation. Jones confessed yesterday and repented his offenses, well-known gangster revealed. Famous organization of outlaws deplores Jones' conduct. Blackmailers denounce Jones as enemy of state."

Would the newspapers touch a story like that given them by an association of criminals? They wouldn't touch it, you say: the dumbest office boy in newspaper history would know too much for that. You are wrong, though. The fact is the newspapers are handling a story just like the above. It is a much vaster affair; involves many more faked photographs, masses of bogus evidence, but essentially it is the same.

The story is this. A group of crooks in Berlin who have cowed the German people with their guns, decided some months ago to "frame" hundreds of Catholic priests and laymen. This "mob" controls the police, the courts, the judges, the prosecutors. Its racket is highly organized and stretches through the entire Reich. They doctored up a lot of photographs after the manner of the New York convicts, but on a much more gigantic scale. They got together a mass of counterfeit evidence, and rehearsed false witnesses. They entered, to take one example, an institution for the insane and feeble-minded in Waldbreitbach conducted by a Franciscan lay organization, deluged the poor half-wits there with candy, tobacco and even nar-

cotics, and induced them, the mentally deficient patients, to make all sorts of horrible charges against their benefactors and to appear as witnesses against these same benefactors.

That is just one case. There are many others.

The Nazi "framers" trailed a Franciscan priest, a man they had been trying to smear since 1929, and "framed" him. Mock trials were then held, and nobody knew anything about these trials except what the Nazis wanted them to know. The Nazimen issued the information: "Father So-and-So has confessed. He has repented his offenses." The foreign correspondents resident in Berlin commenced sending out pretty much what the Hitlermen said about the trials.

Did the American newspapers take what the gang of Berlin crooks said about Catholic priests and plaster it all over their front pages? They most certainly did. Did they give the impression to countless millions of American citizens, who know nothing of Nazi court procedure, that an amazing number of Catholic priests and laymen were convicted, in an orderly judicial process based on genuine evidence, of the grossest immoralities? I am afraid they did.

Consider the disposition of the matter at the hands of the New York *Herald-Tribune*. On Wednesday, May 27, AMERICA sent to the *Herald-Tribune* information calculated to demonstrate that the accounts issuing from Germany concerning these trials were largely Nazi publicity to be taken with a sizable grain of salt. The *Herald-Tribune* did not print this information. Did it print the Nazi story? It did. Where? In some obscure inside spot? Not the *Herald-Tribune*. It put the Nazi propaganda on the front page where nobody could miss it, and with nothing else there to offset it. Take a look at some of it. On the front page of the *Herald-Tribune* for Thursday, May 28, 1936, appeared this special cable from its own Berlin Bureau:

The first defendant in the prosecutions of 276 members of the Catholic Order of St. Francis on charges of unnatural and immoral acts was sentenced by special court at Coblenz today. After pleading guilty, Bernard Steinhoff . . . received a sentence of eight years' penal servitude and ten years' loss of civil rights. . . .

In summing up the case of the forty-seven-year-old priest the public prosecutor said that of the five hundred Franciscan friars residing in Germany more than half were suspected of immoral practices among themselves and with youthful persons, including minors and imbeciles. He declared that investigation of the cases concerned was "a task like the cleansing of the Augean stables," and bitterly accused a system under which things of this kind could go on, he said, for decades under the cover of ecclesiastical robes which by concordat enjoyed the same protection as military uniforms.

Father Leo Zigil's (Father Steinhoff) acts especially, the prosecutor declared, were contemptible because they represented "an attack against the state" the highest aim of which was the preservation of national health. The reputation of the Catholic Church and of the Franciscan order was severely damaged by such doings, the prosecutor added, and the Church ought to try to repair the damage done. . . .

It is doubtful if the Nazi-controlled newspapers in Germany read more pleasantly to the Hitler regime that morn- ing than did the New York *Herald-Tribune*.

The New York *Times* handled the matter in a different

and much fairer way. Under the Nazi allegations, it printed quotations from AMERICA and the London *Tablet*, demonstrating that the new Hitler eruption had been forecast months ago and asserting that the projected mass trials were fraudulent in character. Other New York papers, too, developed the story in a fashion that was somewhat similar.

Why is all this calumny against the Catholic Church pouring out of Germany in just the form the Nazi want it to pour out? The function of the press associations is to unearth the facts—all the facts—about the German situation and to flash those facts—all those facts—back to the millions of American readers. Their job is not to transmit what the Nazi mob of "frame-up" artists allege against Catholic priests and laymen, and let it go at that. Their task is much more complicated. In the presence of a colossal "frame-up" they must learn all about it and, somehow or other, get that knowledge back to the American newspapers. It can be done. Indeed, it has been done.

The foreign correspondents in Berlin were in a position to ascertain the fictitious nature of this new series of trials. A correspondent of one of the greatest papers in Europe knew months ago that the Nazimen were preparing bogus photographs and counterfeit evidence, and it is difficult to believe that his fellow-correspondents were not also thoroughly aware of what was going on in the swastika circles around them.

It must not be imagined that in their failure to portray the German situation as it really was, the American press associations were animated by ill-will or malice. Foreign correspondents operating under a dictatorship which closely scrutinizes all dispatches are by no means anxious to exasperate the reigning tyrant. They do not want to be expelled. Their tendency is to send out matter that will not infuriate the said tyrant. Moreover, in present-day Germany, it is by no means a simple operation to get people to talk. The correspondent, being human, takes the easiest way out.

We twenty million Catholics in the United States can change that situation. We can arrange things so it will not be the easiest way out. If a vast uproar rises from the Atlantic to the Pacific whenever these calumnies against the Catholic clergy emerge from Germany, the American newspapers, always a bit panicky about their advertising sections, will commence applying pressure to the news associations with the view of impressing upon these associations the necessity of getting the whole truth and of putting an end to the one-sided stories. The newspaper boys in Berlin can get the real facts if they want to badly enough, and there are ways of getting the truth out of Germany if the demand back home is sufficiently strenuous. Twenty million readers can work up a very persuasive demand.

An awakened attitude on the part of American Catholics will, moreover, change the free-and-easy manner in which American newspapers contribute oceans of prominent space to slanderous statements against the Catholic clergy emanating from a group of crooks in Berlin.

Does the Church Grant a Divorce?

FRANCIS P. LEBUFFE, S.J.

RECENT news releases from Vatican City showed that of eighty-four pronouncements handed down by the Sacred Roman Rota during 1935, eighty dealt with the question of the nullity of marriages. Of these eighty, thirty-five were "annulled" and forty-five declared valid.

This news release provokes the oft-repeated discussion of "annulment" and divorce in the Church, and the difference between the two.

By a divorce is meant, of course, the dissolution of an existing marriage bond with permission to re-marry. Annulment, on the contrary, means the declaration that no marriage bond had ever existed, that the reputed marriage was null and was non-existent from the beginning.

The distinction is vital. If a marriage was celebrated, but thereafter it was proved that the consent of one of the contracting parties was merely feigned or, oppositely, was so forced that there was no freedom of choice, then that marriage would be annulled, i.e., would be declared never to have existed. So, too, if a Catholic marries without the priest—barring two quite unusual cases—such a marriage is non-existent, and the contracting parties are not man and wife in the eyes of the Church. And so with the other "diriment" or "destructive" impediments which make it impossible for the contract to ensue. There is not, and cannot be, any question of divorce in such case, because there can be no dissolution of a non-existent bond. There is no marriage to be dissolved.

But does the Catholic Church ever grant a real divorce, sundering the bond of a real marriage? The answer is that she does grant a divorce in certain cases.

One example is the case known as the Pauline privilege based on the last sentence of the following passage from St. Paul (1 Cor. vii, 12-15):

But to the rest, it is I who speak, not the Lord: if any brother hath an unbelieving wife, and she is content to live with him, let him not put her away. And the wife that hath an unbelieving husband, who is content to live with her, let her not put away her husband. For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother. Else were your children "unclean"; whereas now they are holy. (But if the unbeliever depart, let him depart; the brother or the sister is under no bondage in such cases, but God hath called you unto peace.)

The following would be an instance. Two "infidels" (i.e., non-baptized persons) marry. Later on one of them is converted to the Catholic Faith whereupon the infidel partner refuses "to live peaceably" with the convert. If after the canonically required interrogations ("interpellations"), this hostile attitude is ascertained by the matrimonial court, the Catholic is granted a divorce, i.e., the existing marriage bond, validly contracted while both were infidels, is dissolved, and the Catholic is free to re-marry. This dispensation is said to be "in behalf of

the Faith" (*in favorem fidei*). In this Pauline-privilege case there could be no declaration of nullity, no annulment, since the marriage had really and validly existed. There is a divorce.

The other case of divorce is that of a ratified but non-consummated marriage between two Catholics. The marriage is validly performed and the Sacrament is received, but the married couple never live together as husband and wife. If, for example, the husband enters a Religious Order and takes the *solemn* vow of chastity, the marriage bond is dissolved thereby and the wife is free to marry again. There was a real marriage, a true marriage bond has ensued, and this bond is thereafter sundered and the non-vowing partner has the right to re-marry.

Under this same second heading would come the right of the Pope to grant a direct dispensation in the case of a ratified, but non-consummated Catholic marriage. If such a Papal dispensation were granted, then both parties would be free to re-marry. They have been "divorced," i.e., there was a true bond of marriage, it really existed, and it has been dissolved.

The second type of cases is sufficiently rare, as is quite evident. But the Pauline-privilege cases can be fairly recurrent in mission fields among the infidels.

Of course, only the bare skeletal facts have been noted above. The canonical proofs required, the canonical procedure involved, the implications and ramifications which must be considered—all these are the material of technical treatises.

If the marriage has been validly contracted by two Catholics, and has thereafter been consummated, then that marriage cannot be annulled, cannot be divorced by any authority on earth. It does not lie within the power of the Pope to dissolve that bond or declare it non-existent.

Marriage is a sacred thing, sacred on many counts. It is sacred because its primary purpose is the birth of a human being who is by nature a servant of God and destined to promote the glory of God in this world and by so doing attain to God as his end in the next. It is sacred because through marriage when conception takes place God Himself concurs by creating a human soul. It is a sacred thing because it has for its purpose the education of another creature of God who will in fact know and love and serve Him. These holy aspects of marriage are essential to it even in the purely natural realm, even though God had not raised man to the supernatural destiny that is actually his.

With this supernatural destiny, bestowed at the creation of Adam and Eve and restored after their fall because of Christ's redemption, the upbringing and education was to be not merely that of a creature of God, but of a *child* of God who is destined for the face-to-face vision of God in Heaven. For by sanctifying grace we are made "children of God and heirs of Heaven." Parents not

only re-people the earth, but it is their high privilege to people Heaven itself and to give to God adorers throughout all eternity.

Then, in the New Law of love marriage has taken on a further holy aspect. Christ, as St. Paul tells us (Eph. v, 25-33), has chosen married love as the symbol of His love for the Church. He did not take the love of parent for child, or brother for sister, or friend for friend. The love He bears His Church is a fruitful love, continually bringing forth, at the baptismal font, new members of His Mystical Body. Hence, He took as symbol of that love the one and only earthly love that is fruitful, the love of man and woman united in marriage. The very fruitfulness of their love has thus an added sanctity, placed therein by Christ Himself.

Because of these manifold sanctities, the Church is tireless in her vigilance over the bond from which and because of which these sanctities arise and endure. To her keeping is entrusted that high Sacrament wherewith the marriage is contracted. It is at her altar that man and woman stand, conferring each on the other this Sacrament. Thus it is that the first gift of husband to wife as he confers the Sacrament on her, and the first gift of wife to husband as she confers the Sacrament on him, is the gift of Sanctifying Grace, a gift so precious that God Himself in His omnipotence cannot confer a greater gift on any mere creature.

That the Church is actually insistent on protecting the marriage tie is shown by these figures: in 1935, forty-five out of eighty marriages were declared valid, and thirty-five annulled; in 1934, forty-two were held to be valid and thirty-eight were annulled; in 1933, forty-eight were held valid and twenty-four were annulled. Nor is it only the wealthy that may avail themselves of the recourse to the Rota. In 1935, thirty-eight out of the eighty processes were carried out without any fee.

It is for the Church to protect the marriage bond that it may come into existence rightly. It is hers to guard it and foster it. But it is hers, too, by powers delegated from God Himself to declare that a marriage has never existed when the required conditions have not been complied with or, in the cases cited, to dissolve the existing bond. Her decision is never arbitrary. The burden of proof is a heavy one, and the Catholic Church demands that proof vigorously.

CHILDREN'S COMMUNION

Like flocks of eager birds that come
Alert for the sustaining crumb,
Or joyously accepted treat
Of scattered wheat . . .
So come the children. At their early Mass
With folded hands and downcast eyes, they pass
In fluttering lines up to the Sacred Board,
Nor marvel at the coming of their Lord;
Accepting without question, without wonder
This mystery the mighty sages ponder.
Oh, happy souls from earliest childhood fed
Upon the Living Bread!
A joy the shining angels must forego
The lowliest little one of Christ may know.

ANASTASIA THOMAS.

Sean O'Sullivan, the Teacher

MARY H. SCANLAN

HE was certainly the strangest teacher that I have ever had and our classroom was strange, too. Yet never did I attend classes more interesting than those in that white Irish cabin. In the evenings when I had watched the summer sun slip into the sea at the west, when the first stars, cool and chaste after the sunset fires, were beginning to appear, I took my notebook and pencil down the steep island path to Sean O'Sullivan's home. Perhaps there would be some other young person there before me. But usually he sat alone by the fireside, watching, it might be, "herself" as she put the round loaf to bake for the morrow, marking it with its cross and deftly patting it into the black kettle.

Sometimes I lingered a minute by the half-door, for it was good to watch these two, the short great-shouldered old man and Siubhan, his quiet, busy wife. How happy they seemed and they married full thirty years and more. Life, you would say, had been very kind to them. But had it? Certainly there are those who would deny that it had been. They would see the poverty of the little cabin, bare and neat. They would think of Sean at the lobster fishing in all these years of rain and fog and wet Atlantic winds, and of the years of the work that were still waiting for his old age. They would think of Siubhan, of the children she bore and the five she raised to sturdy manhood and womanhood on this lonely mountainous island separated by a dangerous firth of the Atlantic from Ireland's western coast. They would think of these things and pity the old man and the old woman in their chimney corner. I could not pity them for there was peace in their eyes and love born of old respect one for the other. But courtesy forbade too long a pause and soon I took my accustomed fireside stool, the low one made of driftwood, well befitting the disciple and my own short legs.

Sean could not write. Indeed, pen or pencil would look very awkward in his hands that were broadened and hardened by the oars and the tug of nets and lines. English he could read falteringly and his native Irish but a little better. But he could teach. He who had been to school just one day in all his life (for the rest he was self-taught) had all the arts of pedagogy at his finger tips. He was teaching me the Irish, unasked and unpaid, just because I wanted to learn and he loved nothing better than its teaching. With no technicalities of grammar or composition did we bother. It is the speaking of a language that gives it life on your tongue and in your heart. And speak it he was determined I should.

I often chuckled to myself, so shrewd was his choice of "stimulation," as the educators call it. If I had had home letters that day, his opening question would be of my family, for, as he guessed, it was nearest my heart that night and about it I was anxious to talk. Other nights he would taunt me to debate, solemnly declaring in his picturesque Gaelic phrases that, "without money there can be no happiness," or "the world is a poor

ungracious place, now that the great men of my youth are dead." Then with a twinkling light in his sea-blue eyes he'd lead me on, forcing a stream of jumbled Gaelic to my lips in my effort to refute the argument which he shot at me. How he would shake his fine head and push his cap back a bit over his gray hair (the men of southern and western Ireland never remove their caps except at meals; I have often wondered why) and emphasize the point with a stab of the old tongs when he thought he had me well spitted on a point of my own sharpening, or nicely tossed on the two horns of a dilemma. But defeat or victory was of little consequence. It was the fighting of it that we loved, and my groping for the right Irish word, tasting it and repeating it and forgetting of it, perhaps, in the very next minute.

Religion was a live subject, too. There in the darkly lit kitchen I learned little prayers full of Irish fantasy and tenderness—a prayer against nightmares; prayers to bless the setting of the seed and the baking of the bread; a strange un-Christian prayer to set your enemy astray; Mary's prayer when the wind blew in Bethlehem; and a prayer for mercy for young soldiers dying and for their mothers. Then there were the Sacraments, the ten Commandments, and the seven great sins. I thought as I noted down the Irish of them how well and simply Sean and Siubhan and their few neighbors kept those commandments, how little they knew of sin's enormity and price.

Siubhan usually sat quietly at her knitting while we talked. I liked to watch the warm gray stockings grow, the white heel shape and lengthen to bulky white toe. It urged me to try new words, new idioms, to keep pace with the hurrying needles. Siubhan knew her catechism well and Sean, though I am sure that he was better than I, sometimes forgot. So often she had to repeat the lists for us. Shyly at first and far too quickly for my slow ear, she murmured the words she had learned long years ago when she was preparing to go "under the hand of the bishop," as the literal Gaelic has it.

There was a quiet charity about this old lady that well supported the good word the neighbors had for her—that she was "the kindest woman-of-the-house on the island." We liked to tease her and shock her calm a bit. Sean and I laughed long that night when I told her how in the Bible it is said that even the just man sins seven times seventy-seven times a day. Horrified she was in her humility. How numerous then must be her own daily offences. Her bright yellow head shawl, which she was usually so careful to keep close about her face, slipped back; the needles slowed and stopped as she pondered the words. Then simply as a child she was comforted when we assured her that very small and very slight must be the most of these sins.

As my tongue grew more nimble, the old man would let me introduce the subject. And, indiscreet as most strangers, I was full of questions about the troubled times in Ireland at the turn of the 'twenties. One learns after a while that the wounds of the days of the "troubles" still throb even at the most delicate probing. But Sean's

island had known little of the actual terrors of the struggle for it is a good two hours' row to the mainland. Tales they had heard, however, for that mainland had rattled with military lorries and smoked with the guerrilla warfare. Some of these tales he repeated, wondering with me at the mockery of fate which set men, in whose hearts flamed the same ideal, a-warring with each other.

It was not only for the evening classes that he kept this drilling. If I met him in the early morning going over the hilltops for turf, when we chatted at noonday as he mended his lobster pots by the sunny stone wall while waiting for the tide to turn, out on the sea itself as we were rowing across to Sunday Mass, at no time was his work too engrossing to deafen his ears to my errors, or to wear threadbare his patience in correcting them. I have wondered why he did not laugh at me sometimes. Certainly my mistakes were often ridiculous and I had heard even Siubhan chuckling quietly to herself. Was it that his courtesy was too fine or time too precious to be wasted? A little of both, probably.

Sean was a good teacher. But through the teacher in him shone his personality; or perhaps it was that the teaching best expressed his personality. Each evening I grew to know better and to admire more an old man in whom the ancient Gaelic loves were still strong, these fidelities that like the shamrock are the threefold flowering of the one stem, this love of God, of country, and of learning. Very truly, he made no profession of them; but, as I sat on the low stool learning my Gaelic prayers and Gaelic poetry, I discovered them for myself in some chance sentence or quiet avowal. He, like his fathers before him, had learned well that the lesson of love is one of giving rather than getting. But it seems that he had found the giving good. There was a pride about him that I had not noticed among those prosperous Irishmen of the towns. The fine pride it was of a man whose race had kept its soul for God; whose ancestors had made a last stand for freedom on this bit of land torn from Ireland's side; whose children sang the old songs and told the old tales that had come murmuring down the years since the ages when Ireland had seen the youth of all Europe sitting in her monastery schools.

Here was Sean carrying on that tradition of scholarship. It made me think of the changes those years had brought, how the schools with the monasteries had been suppressed, pillaged, burned, until they had to creep into the ditches behind the hedges, until great teachers had become a generation of ragged "hedge schoolmasters" teaching, not foreign princes, but the children of poor men. It was strange how long the classical spirit of the schools had persisted, how long these country lads had clung to the learning of the Latin and Greek and, when they dared, their own forbidden Gaelic. Knowing the tradition it was not too incongruous to place Sean as the latest link in that line. A very humble link, unlearned if you like; his school a humble school. But, symbol of the new Ireland, it was not hunted like the hedge school and, greater symbol, it was the Gaelic that we spoke, freely and openly.

Sociology

Catholic Youth Work

C. GLYNN FRASER

THERE is a freely flowing consolation in being able to think and act in terms of a definite philosophy; but one must actually strive for that consolation when one thinks of Catholicism in terms of social work, and particularly in the training of youth. By social work I mean the constructive gestures of the qualified technician toward the maladjusted and the poor—whom we have with us always—with the aim in mind of rehabilitation in the client's own social status, or of cultural advancement.

Above I said "actually strive for" because there is a paucity of Catholic social workers, though there are many social workers who are Catholics. Yet the gap so glaringly confronting us may as easily be filled as detected. I shall deal particularly with social work done in the field of Catholic youth, since the need there is more important because more widespread and lasting. Youths must grow old; the old have but to die. The supervision of Catholic youth is a very definite field for Catholics who are also very definite—in what they teach, especially.

I want to say here that I disapprove heartily of making a hobby of social work. Too many people enter the field for the same reason the society "deb" becomes a "charity worker." I do not condemn the intention which inspires the move, but I do condemn the move itself. She wants something to do, and so tries her hand at social work, much the same as many others with more time and money on their hands than is good for them, look for fun and fame in Hollywood. It is much like the instalment plan in buying: learn while you work. In some pursuits that method is permissible as the only means to learning; but when the means to knowledge is to be reckoned in human souls, it is out of the question. Furthermore, trial-and-error methods of learning are not justifiable when there are so many recognizably capable schools of social work; though this latter statement does not apply in general to Catholic educators.

The motive for and the end attained in this debutante pastime of distributing turkeys at Christmas, or the like, are good; but the means do not justify the action. If the deb could look into the back-room of the last few houses she visited, she might see more than her turkey contribution, according to the number of "requests" the client was able to register without detection by any social-service exchange; while next door to her last stop, the family might have had nothing for Christmas dinner. Very often the worthy intentions of such workers require time and energy and money which, used by the proper agency, would have gone to reap a much richer harvest.

And this is because the deb, like the untrained boys worker, lacks what is precisely most essential to constructive social work, namely, technical training. For social work, like charity, is no longer an expression of pity

and kindness. It is a business. Understand, I do not condemn the milk of human kindness; rather, I say it is a *sine qua non* of the profession. But like the Walton who forgets to take bait, yet who has a shiny steel rod, high boots, spring reel, and a silk line, the most essential element is missing.

Boys work means in particular what social work means in general: the constructive measure taken by qualified technicians toward character inculcation in the boy (underprivileged as a rule). This finds its outlet through boys-work organizations and in delinquency prevention, and probation and parole.

Until such time as funds now spent on prisons and reformatories (which they are not) are assigned to preventive work, the field of boys work will continue as a field wherein there are no high salaries. One makes a comfortable living: but, then, that is all one should want. This condition brings about a dependence on volunteers, upon whom devolve many of the items of good programs in boys work, much like the essence of Kipling's verse: "The backbone of the army is the non-commissioned man." If one is rich in the field, it is because one started it as such. I assure you one will not leave it thus. The absence of any magnetic attraction to the field is a blessing. Nine of ten boys workers are in the field because they love the work and look upon the guidance of youth as a true vocation, akin to the priesthood. We are drawn to the profession of social service with the young, knowing the field is rich only in work to be done and service to be rendered. We remain in it for the simple but adequate reason that we are happy in it.

The very nature of a volunteer assures one of a certain return of definite progress. The strength of the volunteer is at the same time his chief weakness. He is interested in one phase of work with youth and volunteers as much for his own satisfaction as to give satisfaction to others with like interests. But he is lacking in the philosophy of the field. A good football player will do much to foster a winning eleven in the parish league; but almost all his time will be used to that end. The best players will receive much; the poor ones hardly anything.

In the field of boys work among Catholics, there is vast encouragement. Where there is consistency of teaching in school and Church class, where the same objective is sought by Catholic education no matter where its training is given, there is the perfect basis of Catholic action. The want is in trained leadership. If the football player just referred to also knew the psychology of age groups, the difficulties of adolescence, techniques for helping the physically fearsome lad, and methods for overcoming inferiority complexes, then he would make a good boys worker.

Now that there are definite trends in parish activity,

Catholic colleges should introduce courses to prepare young men to enter this field of citizenship training through practical activity. The field of recreation is fast coming to the fore. The establishment of the National Youth Administration is a definite indication of this; as is, also, the recent appointment of eight regional directors under the National Parks System, whose duties are the coordinating and cooperating of community agencies and activities, furthering the scope of recreation for young and old. Besides strengthening bonds of loyalty and consciousness in a parish, young men trained to lead recreational activities among Catholics would also do much to hold the boy and girl close to the Church during the dangerous age of sixteen to twenty-one.

Education

Education Apart from Study

SISTER M. LILLIANA OWENS, S.L., PH.D.

SCARCELY any subject is more generally and more warmly debated in our day than education. When any great object is to be attained, the scientific principles and methods that lead to it are ardently sought out and earnestly followed. Whenever any national or racial defect is discovered, education is called upon to remedy or correct it. Methods may change, standards may differ; but education in some shape is recognized throughout the universe as the great world-moving power of our day.

If it be true that education is a means to some material end, how much more true is it of the discipline that makes men and women fit to pursue and to accomplish the real and final object of their destiny. Too often the complex conception of education is overlooked. Too often we confine ourselves to the scientific part of education, forgetting that environment is the chief factor in the education of a child. Now, since the education of the man is resultant from the education of the child, it follows that the duties and responsibilities of parents and teachers are of paramount importance. As Webster said:

Education comprehends all that series of instruction and discipline which is intended to enlighten the understanding, correct the temper and form the manners and habits of youth and fit them for usefulness in their future stations. To give children a good education in manners, arts, and sciences is important, but to give them a religious education is indispensable.

Various are the influences that tend to educate. Archbishop John Lancaster Spalding has fittingly said: "Bear in mind that whatever can help one to think, and love, whatever can give strength and patience, whatever can make one humble and serviceable, though it be a trifle as light as the air, that is an opportunity." But the home is the first important school; it shelters the budding man in childhood's early days. The best interests of education, no less than the essential well-being of the individual, demand that parents should realize their responsibility and realize also, that while the bird and animal acquire matured instincts in the space of a few hours, man, God's greatest creation, comes into being a weak babe, and must

acquire a knowledge of life's workings by the slow process of time.

The educational possibilities of the Christian home are very great. The constant presence of both parents and the adult members of the family group furnishes opportunity for the instruction of the child in all the practical walks of life. The will of a child is strengthened, and his character developed by the responsibilities which are gradually placed upon him and by the atmosphere of love in which he lives. This education received in a loving home is much broader than can be secured elsewhere. A child reared thus in the atmosphere of parental love is not only preserved from many dangers which threaten unprotected childhood, but he is learning day by day the meaning of true love and the happiness that flows from it. Day by day he is learning to love God as his father and the result of this lesson well taught will be adherence to duty and respect for his fellow-companions.

The home of the future holds as a duty the developing of the child's character at an early age, making it strong enough to face alone and unguarded, before he is matured, all the wild cyclones of temptations and passion. Much time and money is spent preparing for various professions, but for the most important profession, the preparation is all too meager. Of the many parents whom we meet today, few seem to understand the importance, the sacredness, of the state of life which they have embraced, or the responsibility incumbent upon them. It must be remembered they are dealing physically, mentally, and morally with lives. The trust is a sacred one. Almighty God places in their hands a little child to cherish, and to nourish, preparing him to fulfil his own destiny. The child may be described as a treasure house of possibilities, physical, mental, and moral. Child education is, then, one of the most important tasks which can be undertaken.

The father is called from home to further the different pursuits of business. He must necessarily toil and strive to support his children. To whom, then, are we to turn for the preservation of education, morals, and culture in the growing child? To the mothers. And yet today motherhood may be said to be at a discount and the honor of it is little understood. If the mother of today but realized more the responsibility and sanctity of her trust she would make more strenuous efforts to keep herself at the height of her mission with the result that many a heart-ache might be spared and many a wrecked life averted.

Birds and animals arrive at maturity very soon after birth. Some may ask why nature cannot continue this plan with children. Because brilliance is not her object. Her object is ethical as well, and though when we look below the surface a purely physiological explanation will appear, the ethical gain is no less clear. By curbing children, she is educating them, taming them, saving them from themselves, saving them from a wild and lawless life. A nobler and gentler race must be born. The imperceptibly slow drawings together of parent and child are the inevitable preliminaries of the domestication of the human race.

In the education of the child, which is the second crea-

tion, God reserves to parents the highest place. He appoints them his visible ministers. The first duty of the parents is to study the grandeur of their calling, the greatness of their obligations, and to reflect seriously before God on the subject. Their second duty is to undertake personally the education of their children, especially the primary education. This would mean, it seems to me, keeping the child near the parents during those early years. And, third, when the time has come for public education, always to cooperate with but watch carefully over this education. The final duty of the parent after the formal education has been finished is to usher the child fully equipped into life.

In how many homes today is this view taken of parental duties? It means approximately twenty years of serious duties, personal work, and supervision. How many of our young people are willing to undertake it? Various duties, want of time, lack of patience, and social duties, are urged as excuses in self-defense. But shirking one's duty does not cancel it. For a parent or a teacher of youth, this is his most important work. All other occupations and tastes must give place to it. Patience, thought, and study can fit one for this work as well as for any other. In cases of large families and large schools, difficulty will be found in giving the individual thought, study, and attention which is so necessary for the successful training of youth. It will be found that much may be accomplished by method and regularity. Equal thought and care must be given to the study of the mind, character, and ability of the individual child, so that each may receive the education and training best suited to it. This will be impossible unless the parent, the guardian, and the teacher face the responsibility in the matter and realize that child study and child training are, for these critical years, their business of life. Society amusements may be their recreations, but this must be their *work*.

We find ourselves living in a whirlpool of movement where such quiet and unexciting professions as duty, religion, child training, and home making are but too often treated with disdain or entirely overlooked. As a result we find that the world is seriously threatened with the decay of domestic happiness. To face evils is the best way to avert them, and it is the true duty of all who have to deal with the youth of today to instill into them a keen sense of duty and high principle, a deep love and appreciation of "home happiness," and a great reverence for matrimony. In setting up a home, God must be given a prominent place, and daily life must be built upon His Divine Will. External worship alone will not suffice. Religion, to be effective, must be lived in the home and woven into the daily lives of growing children. After all is said and done, domestic happiness rests upon duty and virtue. Self-control cannot, for this reason, be too early or too earnestly inculcated, for in this age self-indulgence and materialism seem to reign supreme. Every temptation, we must not forget, begins in thought. It is the duty of the educator, parent or teacher, as the case may be, to train the child to win the victory in this earliest stage of the battle. The child must be taught that while he cannot

always eradicate the hurtful thoughts he can banish uncharitable, unclean, and discontented thoughts that trouble his youthful mind. With loving and thoughtful care must each block of the house be laid in which the child grown to manhood will have to live for "it is self that in the largest measure gives color to the skies—the colors which a man sees are the tents of his own inner life." As every structure must have a foundation, so the education of the child must rest upon the foundation laid for it in the home.

The Cambridge Training School has chosen for its motto: "We work not for the school but for life, we toil not for time but for eternity." To me this is a most inspiring motto, for education, to be practical, should not be looked upon as a hunt for the first place in school, or a collecting of worthless credits, but as a preparation for life. To accomplish this parent and teacher and child must be imbued with the same ideal. What are, as a rule, the parents' views as to the school education of the child? Too often they consider the school as a sort of check-room in which they can deposit, with safety, their now troublesome anxiety. Once the child is placed in school, the parents live their lives as the child spends his nine or twelve months at school, and then parents are surprised to find how very far they have grown apart. The outcome may be disastrous. The one pervading and elevating influence which has started with the child's life, seeing it through its baby days and following it through its child growth, should continue unbroken. As to the teacher's part in school life, it is essential that every parent should see that he to whom he would confide his child should be one who looks upon his profession as a commission from God. The teacher must bear in mind that he is doing God's work. The influence which he exercises must be inspiring, invigorating, and sympathetic. In the depth of every man is a fund of enthusiasm which only asks for expansion. But sympathy should not mean softness. As Kant has rightly said: "It is a fatal thing to accustom the child to look at everything as a game. It is the greatest importance to teach children to work."

But while accustoming the child to work, he must be prepared for the dangers awaiting him. Nature, art, science, and philosophy, rightly read, lead toward God, our final Good, and are designed for this. Wrongly read they often lead minds and hearts astray from that for which they were alone made and which alone can satisfy them. Humility must be instilled into the youthful mind, otherwise it will suffer keenly when made to face the helplessness of human intellect when it comes to face the many wonders of the natural world. The enjoyment should be instilled into the child. This appreciation of solitude is useful, as in after life it will often be found a refreshment and a quietus from the business and worries of life, a refuge where new strength and courage can be found.

Stability of character can be lasting only when it is established by the daily and hourly living of religion. The youth who has been taught to live religion is ready to be launched into life. He should now be ready to give in some useful form to his fellow-beings some of the good gifts of which he has been the recipient.

With Scrip and Staff

RECENT celebrations commemorating the anniversaries of the social Encyclicals stressed acceptance of their principles by Catholics, or, at least, by supposedly Christian nations. Experiences of the New Deal in attempting to apply, until constrained by the Supreme Court, certain of the Encyclicals' methods for solving industrial problems, has shown how difficult it is to carry out these ideas in a regime that is partly Christian, but partly un-Christian in its basic policies. What an astonishing light would be thrown upon the entire subject were we to see some of these teachings put into effect by an officially pagan country, such as Japan! Yet such a development is not entirely impossible, if we are to judge by the impressions received lately in a lecture tour of the East by the Rev. Wilhelm Schmidt, S.V.D., the great Catholic anthropologist and professor in Vienna.

Writing in *Schönere Zukunft* for May 3, 1936, Father Schmidt makes the interesting observation that the military circles in Japan, who are generally portrayed in our Western press as concerned with nothing but reaction, are "deeply interested in social reform." They have taken under their protection the agricultural peasantry of Japan, who are suffering bitterly from their country's excessive industrialization. This excessive industrialization, says Schmidt, has been increased by that dumping in recent years that has brought such headaches to industrialists in Great Britain and other countries. But it is not the industrialists or workers of Japan that have borne the burden; "this has been rolled off on the peasants."

Says Schmidt:

When the Encyclical "Quadragesimo Anno" appeared, a Japanese military attaché in Europe immediately sent a copy of the Encyclical to his General Staff. At the present time, through the assistance of Father Kraus, S.J., professor in the Catholic University of Tokyo, the Encyclical is being translated into classical Japanese by a professor who is a former Communist—this professor had previously translated Pascal into Japanese—and it has already appeared in three editions. The industrial and business circles are opposed to the far-reaching reform plans of the military circles. This is the deepest reason for the opposition that exists between the two groups. It is not easy to overcome this opposition, as has been shown by the tremendous difficulties that have attended the formation of a new Ministry. There are also differences [familiar to American readers] in the concept of their relations to China and above all to Russia, where the army exerts pressure in favor of speedy decisions.

He was impressed by the capability of the Japanese for enthusiasm and their readiness at putting their ideas into action. Their explosive nature, resulting at times in disastrous calamities like the recent military revolts, he compares to their own volcanoes. This very explosiveness of the Japanese raises the interesting question of what they might accomplish if they resolved to put the Encyclicals literally into effect, while the Western nations were still hesitating.

In the political field, were China and Japan to unite, in Schmidt's opinion, they could put a speedy end to the

"clay colossus" of Bolshevism, "for whose favors so many European countries are blindly wooing"; and the heathens would put the Christians to shame.

FATHER SCHMIDT did not hesitate to point out to intellectual circles of Japan, before whose elite he several times lectured, that Japan was the sufferer as well as gainer by her early introduction to modern Western civilization. The West, from 1868 on, served up to Japan technical and scientific processes, but placed upon the same dish a sauce of practical and theoretical materialism. "The effect of this materialism was to endanger in the very worst way Japan's native national culture." Japan had nothing to oppose to it but the naïvetés of Shinto nature worship, or the complicated unrealities of Buddhism. He found it a distinct advantage for China that her introduction to the West "occurs now in a time when the power of materialism is broken in Europe," and some of its most high-sounding dogmas have been unmasked or weakened.

Astonishing is the growth in Japan of the Tenrikyo sect, nominally—for official reasons—a branch of Shintoism, but in reality fundamentally differing from it. It teaches the highest form of monotheism: creation and the Creator's authority over the moral law, for the regeneration of the world and the final blessedness of all mankind. Some 300,000 preachers are spreading the sect in Japan, China, and Manchukuo. The head of the sect is the Rev. Shozen Nakayama, who has recently built a temple where 5,000 teachers of both sexes find instruction. When the Pilgrim compares this with the phenomenal activities of Kagawa in propagandizing the cooperative idea on the basis of Christian principles, the Three-People theory of Sun Yat Sen, and the New Life of Chiang Kai-shek, it again raises the question in my mind as to whether the seed of grace now being planted by the Catholic missions in Japan and China may not bear fruit in unexpected mass movements outside the Church toward the Christianization of paganism.

A profound impression, Father Schmidt believes, will be made upon the pagan world of the Far East by the international Eucharistic Congress at Manila in 1937. In that country, he observes, Asiatic peoples entered immediately into the fulness of Western civilization of the Catholic and Roman stamp without passing through a previous period of native culture; and by this process attained to national unity. The Philippines enjoy the unique position of being the sole Christian nation of the Far East; yet besides the Spanish culture, they have also received the "Germanic-North-European culture in its North American form, an experience that has come to hardly any other country of the world." "What future will befall this Catholic country in the heathen Far East lies in the hand of God. Its natural significance is increased by the fact that Manila will be a world junction of air lines." Japanese, Netherlands, and British air lines meet there already. American Catholics who attend the Congress next February will have the opportunity to glimpse China and Japan and possibly to check up on some of Dr. Schmidt's opinions. THE PILGRIM.

Literature

Cloistered Nuns on the Screen

LEONARD FEENEY, S.J.

THIS department feels it must give some space this week to a discussion of the most brilliant Catholic motion picture we have ever seen. It is the French Pathé Cinema Company's *Cloîtrées*, called in the English version "Cloistered," now appearing at the Fifty-fifth Street Playhouse in New York and soon to go on tour through the rest of the country. We shall utter a word of warning about this picture later. But first let us describe it.

The picture has been filmed under the direction of M. Robert Alexandre, the Pathé Company's star cinematographer, and an artist of the very highest order. It has to do with the life in the Convent of the Good Shepherd at Angers, a convent of the strict enclosure, into which hitherto no man has entered, other than the priest bringing Holy Communion to the sick and dying. The *dramatis personae* are the nuns themselves, led by the Mother General of the Good Shepherd Order, who herself resides at Angers and has under her jurisdiction three hundred and thirty convents, and over seventy thousand subjects. The story in the picture is strictly authentic. There is no professional assistance given to the nuns by any outsider. The Sisters simply act out their day from rising to retiring, with scenes interspersed showing them in their festive processions and in the various ceremonies of the admittance, the taking of the habit, the pronouncing of the first vows, and then the pronouncing of the final or perpetual vows.

It is impossible to indicate in words how deeply moving are the scenes from the everyday life of these Sisters. M. Alexandre was at great pains to get the necessary permissions for the filming of this picture. He first approached the Bishop of Angers, and after convincing him of the sincerity of his purpose and the reverence with which he proposed to treat the subject (Alexandre had formerly directed with great success the film *Un Monastère* taken inside the enclosure of a Trappist monastery), he then approached the Mother General of the Good Shepherd nuns to see how she would feel in the matter. At first, as was to be expected, she had great objections. But when it was indicated to her that the ecclesiastical authorities had given their approval, and when Alexandre further explained to her the need of showing people in the world something of the ideals of penance and prayer as practised in the cloister, she finally consented. M. Alexandre and fifteen assistants: camera men, sound men, electricians, etc., installed their apparatus within the cloister area, and after a period of comings and goings throughout two years, the picture was finally completed, and *Cloîtrées* was at last a reality.

We have no hesitation in saying that not only from a religious point of view is it the most beautiful Catholic picture we have seen, but from an artistic standpoint as well it is a masterpiece. The photography alone is the most excellent we have ever witnessed. This picture won

great applause from the secular papers in Paris. *La Croix* called it a film "in which there is not a single error in taste." Cardinal Verdier of Paris has given it his warm approval. *L'Illustrazione Vaticana* welcomed it with an enthusiastic review. The picture has been a sensation in Paris, Rome, and elsewhere. Its New York reception has been only moderate, but the reason for that we shall see.

The producers of the picture in New York have been induced, for what reason I know not, to supply "dubbed" voices in English to interpret the French speech of the nuns. The American substitutes speak English lines while the French lip movements of the Sisters continue. The result is painful, pitiful, almost disastrous. The whole charm of the picture in its original version lies in the utter sincerity of the performance, but that sincerity is lost when the religious sweetness of the nuns' voices is destroyed by the "dubbed" version. Nobody blames the American substitutes who tried to counterfeit the voices of these cloistered nuns. They undoubtedly did the best they could. But it was a task impossible to do successfully. We have listened to both versions of "Cloistered," and between them there is no comparison.

If "Cloistered" is to have a successful run in America, and if it is to give, to Catholic audiences especially, all the spiritual and artistic delectation of which it is capable, it *must*, we insist, be restored to the French original at once. The English title may be retained, but the voices should be heard just as they spoke in the convent.

It is true that in the French version the voice of a narrator is heard in the background. The story of the picture as the scenes progress is told by M. René Alexandre, brother of the film director, and himself head of the dramatic school of the Comédie Française. But M. Alexandre's French is so simple, and his interpretation so sympathetic, cultured, and letter perfect, that we feel those who are so bereft of French as to be unable to follow him will at least be moved by the music and dramatic excellence of his voice. For the picture is almost entirely self-explanatory. One needs only to know that the convent is divided into three classes of inhabitants; first, the choir nuns, in white robes, who occupy most of the action of the piece; second the *Magdalens*; these Sisters are recruited mostly from the ranks of the *Penitents* and dress entirely in black, and at their vow ceremony take a crown of thorns in symbol of their dedication, instead of a crown of orange blossoms as do the white nuns; and finally the *Penitents*, who are young girls sent thither by their families or by the civil courts, who have lived, in varying degrees, lives of waywardness in the world, and who seek in the convent a chance to better themselves spiritually and materially. With this knowledge in hand, and a realization that these three groups never mix (in the chapel, which is cruciform, they occupy separate wings and are not visible one to the other even at Mass), any spectator can interpret the rest of the film for himself, with or without a knowledge of the French text.

We understand that the American producers of "Cloistered" have come to realize their great mistake in trying to fake the voices of the nuns, and are on the point of

restoring the picture to its original form in French, with only the narrative given in English and put into the hands of an artist of M. René Alexandre's standing. We hope that this is true and that within a few weeks the real picture as it was first designed will return again to the screen. If it is so restored, we can promise the readers of this Review one of the finest spiritual and artistic treats they have ever experienced. For nothing more intimate, authentic, and perfect could possibly be done in the cinema, touching as it does the very heart of the spiritual life of the Church. The only step farther the Pathé producers could go would be to photograph a vision of Our Lord, Our Lady, or the Saints.

Cloitrées is a picture to be seen not once but many times. When the commercial producers are through with it, it should be bought up by us and permanently preserved. It will be as good a picture fifty years from now as it is today. It should be shown in all our convents, schools, colleges, and parish halls. It is definitely freighted with a sense of the supernatural. No Hollywood "nuns" could ever supply the atmosphere of modesty, manners, and spiritual charm that is evident in the simplest movements of these enclosed Sisters of the Good Shepherd. The Sisters do not act; they simply live, going through the normal routine of their life without any padding or posing for dramatic effect. The dramatic moments in the picture (and they are tremendous) are merely a reprint of what happens regularly in the convent life even when no camera is looking. Even as "actresses" the nuns are flawless. They seem utterly oblivious of the fact that Alexandre and his camera men are in their midst. As one old Sister of over eighty is reported to have said to him: "I never heard of such a thing. We shall be glad when you all get out of here with your traps and your machines; and we hope you will never come back again." It was the same old Sister who said to Alexandre at his departure, after having given him an abundant supply of scapulars, medals, and holy pictures: "Anyhow, gentlemen, we will all pray for you." And so the camera men departed, leaving the Sisters never to vision the result of their appearance on the screen, and probably caring very little to do so, since the project was no part of their own choosing.

If this picture "Cloistered" is neglected, and if Catholics do not patronize it in overwhelming numbers, then we must despair of ever having a Catholic art on the screen. A Catholic made the picture and managed every detail of it with the utmost sense of reverence; the nuns did us the great courtesy of letting us see their hidden life just as it is lived; the Church authorities have approved and praised and blessed it; the picture is an artistic masterpiece. The Devil and his cohorts are as busy on the screen as they are elsewhere to turn the minds of men away from everything for which "Cloistered" stands. It would be his great pleasure, we imagine, to have this beautiful picture escape the notice of the public at large. It cannot but do harm to everything that is low, vulgar, selfish, mean, and impure. It cannot but engender a longing for the virtues which are the opposites of these.

A Review of Current Books

Deep in the Green Hell

CRUSADERS OF THE JUNGLE. By J. Fred Rippy and Jean Thomas Nelson. University of North Carolina Press. \$3.50.

THE work of the Jesuits in the Paraguay Reductions has long furnished the subject of much research and discussion and has become a byword among historians and sociologists. The extensive treatment which these missions have received may almost have disposed the non-professional reader to believe that missionary enterprise in South America during colonial days was confined quite exclusively to the Paraguay region. The case finds a parallel in the publicity given the efforts of the French Jesuits in North America by Parkman, Thwaites, and others—publicity most certainly deserved but which has nonetheless tended to obscure even more noteworthy achievements by Spanish *frayles* and *padres* in the southern reaches of the same North America.

During the past ten or so years, Dr. Bolton and his many capable students have been working to right the latter situation. And in the present volume a very creditable step is taken toward a more complete knowledge of missionary activity in the lower continent. This work is a general study of the several main mission fields other than Paraguay and an attempt at evaluation of the missionary movement. It is one which the general reader can peruse with interest and profit and one which will open to the professional historian large possibilities of research and development.

A great deal of diligent research has gone into the making of the work. Almost continually the missionaries are allowed to speak for themselves or the inspiration for the exposition is drawn from their surprisingly copious writings. The judgments of the authors are fair and objective, though at times they would seem to shrink from the necessity of being perfectly definite. In these latter cases the historian will be able to supply; but the reader not so well acquainted with the peculiar merit of each of the contradictory sources is often apt to be left in a quandary. However, both the one and the other cannot but share the real esteem for the missionaries and the balanced appreciation of their work which the authors themselves have brought away from their studies.

Occasionally one may wonder if documents have been interpreted correctly, as when it is said that on his death bed "some friendly Indian, at the direction of the missionary, performed for him the Sacrament of Extreme Unction." Or again where the authors seem to indicate that the power of Orders was granted to Religious on the frontier by Papal Bull. It might also be noted that Thomas Gage was not an ex-Jesuit.

The book has been profusely and very interestingly illustrated by Willis Physioc.

JOHN F. BANNON.

The Roving Empress

ELIZABETH, EMPRESS OF AUSTRIA. By Count Egon Corti. Translated by Catherine Alison Phillips. Yale University Press. \$4.00.

THIS biography of the wife of Francis Joseph has been well received in Europe, where it has run into 50,000 copies. Its translator has done her work so well that the book has no flavor of the original German but reads like a book first written in English.

The author says that he looked for his material in the best authentic sources he had access to—the correspondence between the Emperor and Empress, the diary in many volumes kept by the Archduchess Valerie, that of the Countess Marie Festetics (who spent twenty-seven years in the closest association with the Empress), and in Elizabeth's correspondence with many royal and

ordinary persons. He did not use the press notices of the highly colored metropolitan press. After all, Elizabeth was not *persona grata* to the proprietors of many of the great papers, for she was a Catholic and Empress of what, until the Great War, was a great Catholic power.

When Elizabeth came from a Bavarian house to be Empress at Vienna, she discovered no little coldness in the atmosphere of the court. The court ladies and attendants had been carefully chosen by her mother-in-law. Even her children were carefully isolated from her for long periods. This, perhaps, accounts for the fact that she really did not know them very intimately. In fact, one may diagnose the source of Elizabeth's early domestic broils and her flights from reality by way of foreign travel as merely too much mother-in-law.

In spite of all her domestic difficulties, in spite of an unstable temperament that seemed eccentric almost to the point of madness at times, she did lasting service to the Emperor even in politics, the field in which she felt incompetent. She studied Hungarian. She had her attendants try to speak Hungarian; she showed herself as a power to conciliate the Hungarians after the civil strifes of the 'forties. Many in Vienna despised her for this, but she kept resolutely at her task till she succeeded in having Francis Joseph appoint Count Andrassy. Had it not been for Elizabeth the Dual Monarchy would have been resolved into its component parts long before its cracking up during the Great War.

Much of the book is devoted to the feats in horsemanship and other forms of sport in which Elizabeth was an expert. She went to England and Ireland to hunt the fox and the stag. She trekked up and down the countries bordering on the Mediterranean. At times it strikes us as almost psychopathic, this mania for travel. It was partly the result of the uncongenial entourage that surrounded her in Vienna and partly no doubt the strain of instability inherent in the Bavarian house whence she had come.

She was not merely a pleasure seeker, however. The hospitals at Vienna and in other places found her a frequent visitor. But it was not a publicity stunt with her, as it seems to be with some of our esteemed contemporaries. She really sympathized with the sick. She had an abundance of troubles of her own, and although they wrung from her expressions which read cynically, still in the depth of her heart she was unspoiled. She was a good woman and a great woman.

The life is well documented, furnished with pictures that really support the text, and serves to set forth a true picture of one whom fable and legend have distorted. ALFRED G. BRICKEL.

Man Who Would Not Be Dictator

DEFENDER OF DEMOCRACY, MASARYK OF CZECHOSLOVAKIA. By Emil Ludwig. Robert M. McBride and Company. \$3.00.

THE octogenarian ex-president of Czechoslovakia, Thomas G. Masaryk, is a disciple of Plato. He is also an admirer, a lover, and a follower of Jesus after the manner of Leon Tolstoi. When a philosopher is king and the king is a philosopher the people should be happy. When a statesman professes and practises a high political morality, when the first citizen is a lover of his fellow-men, when his daily life conforms to the Ten Commandments and the Sermon on the Mount, we look for a reign of Christian principles in the nation he guides. But all this must not blind us to the fact that our hero is an apostate Catholic, for whom Jesus is not the Christ and for whom the Church has been an object of contempt if not of hate.

It is hard to reconcile Masaryk's rationalism with his religion, or his repudiation of subjectivism with his distortion of the message of the Son of God—Who for him is merely a Son of Man, a little above Plato, Goethe, or Dostoevsky. Masaryk is a wanderer who has deliberately cut himself loose from the harbor of truth to spend half a century tossing about on the waves of pseudo-

philosophies. His powerful mind has picked the flaws in a dozen among the makers of modern thought. His natural virtues and his apparent fundamental sincerity lead us to hope that he may yet recover the Faith he has lost. In the quiet evening of life he may hear the voice which seldom pierces the din of the market place. Masaryk has never lost his trust in Providence, and for a man whose hold on doctrine, has slipped he has been remarkably true to a high moral standard.

On the other hand, spirituality can so easily become a substitute for submission to the revealed will of God; it can give birth to a self-satisfaction that hinders conversion of heart. In any case, one more book about a great man whose life work has a deep significance will not find the market over-crowded.

Herr Ludwig has given his book an arresting title: *Defender of Democracy*. However, the book is not a political thesis. It is not a plea for a particular form of government. True, his hero, who might have assumed dictatorial powers, stands out in strong contrast to his Russian and German neighbors. But his democracy is more broad than the field of politics. He is a defender of democracy because from his youth as a peasant among a subject people, through his years at the university and in the Reichstag, down to his successful agitation for the overthrow of the Hapsburg empire, he has had a close sympathy and understanding for the common man. The parallel between himself and Lincoln is not perfect, but his likeness to the great emancipator, who was a defender of democracy, helps us to grasp a striking characteristic of Masaryk.

R. CORRIGAN.

Eliminating the Middleman

CONSUMER COOPERATION IN AMERICA. By Bertram B. Fowler. The Vanguard Press. \$2.00.

CONSUMER cooperation is coming into its own in this country and receiving an increasing amount of attention. This 300-page book enumerates its growth in America, relating in detail its development from small individual groups which later banded together into larger cooperatives. These cooperative associations include an amazing business field: oil and gas as well as tires, batteries, and other automobile accessories; feed, fertilizer, and other farm necessities; groceries, insurance, hospitals, electric and telephone systems—all of them eliminating the middleman and reducing prices to the consumer. Then, too, there are the many credit unions spread all over the country. As Mr. Fowler writes, there are units of the cooperative movement in New England, in the Middle West, and on the Pacific Coast. Their memberships include college professors and Negro steel workers, farmer and labor union members, immigrants and "old line" Americans.

Once again the story of the Rochdale weavers in England is told with the humble beginning there of the movement which has now spread, Mr. Fowler estimates, to forty countries and includes 100,000,000 members. The beginnings in this country, too, were humble—the oil and gas cooperatives in the Middle West, fighting a hard but winning battle against the large oil companies which attempted to drive them out of business. The cooperatives in other lines of endeavor faced this same struggle, but in more than one case cooperative associations moved into buildings once owned by firms which had refused them credit or business.

Mr. Fowler often becomes too enthusiastic in his professed hopes for consumer cooperation, which is to be "a philosophy of life as well as of economics." He is not at his best in interpretation. He finds Fascist tendencies in Father Coughlin's program; he overpraises Toyohiko Kagawa. But he presents a valuable story of the progress of consumer cooperation in this country.

There is a helpful chapter in the appendix on how to organize a consumer cooperative with a list of the wholesale organizations affiliated with the Cooperative League as well as those not affiliated. He also gives statistics showing the steady growth of some consumer organizations. An index would have been a welcome addition to the volume. FLOYD ANDERSON.

Shorter Reviews

STORIES OF THREE DECADES. By Thomas Mann. Alfred A. Knopf. \$3.50.

PERHAPS his reception of the Nobel prize for literature in 1929 has recently given a vogue to the writings of Thomas Mann. In the present volume his publishers have offered twenty-four short stories that have appeared since 1897. They will enable the reader to note the development of the style and character of the novelist through three decades. The earlier stories are melancholy, introspective, depressing. As the author grows older, a cynical stage is reached and there is even a suggestion of humor. Finally we can see that it is mature experience and balanced judgment that is looking on life. The tone is much brighter and the characters more human, though in subject matter he still prefers the bizarre and the tragic.

Some of these stories are almost devoid of plot and it is only the exquisite prose of the writer that saves them from being dull. Some have an O. Henry twist at the end. Like Poe and De-Quincey, he builds up an atmosphere for the reader. The setting seems vastly more important than the plot. Shell after shell must sometimes be peeled off only to find a very minute kernel at the center. His heroes are chiefly introverts, strange, abnormal persons. He finds his tragedy in their timidity, their sensitiveness, in the smashing of their defenses.

L. W. S.

FROM A SURGEON'S JOURNAL. By Harvey Cushing, M.D. Little, Brown, and Company. \$5.00.

FOR general reading, there is little reason for the publication of these extracts from the day-by-day notes taken during the World War by a distinguished American writer-surgeon, unless it be for "strengthening our minds against the suicide of such another conflict." If hospital horrors will turn people against war, the book might better have been published in Italy, Germany, or Japan. The repudiation of the international War debts are likely to have more effect here at home.

For the person already somewhat well acquainted with the course of events of the World War, it furnishes an interesting contemporaneous chronicle (excellently mapped) and personal psychological reactions to events. For doctors interested in head injuries, it offers in readable form reference to cases and methods which the surgeon reader may follow further in the professional journals, for the author of these pages was specially assigned as an expert on such injuries.

The seeker for human interest may attend the back-area funeral of the author of *Flanders Fields* and the almost front-line burial of a son of Sir William Osler and great-grandson of Paul Revere under a British flag. He may sit in silence with Colonel House, talk with a Tommy who fought from 1915 to 1918 before he received his first wound, with another who was hit in the head after his first four hours. He may pity the untrained man who by some ghastly administrative error went so quickly to the front that he never learned to load a rifle.

He may note the tremendous decrease in typhoid as soon as "vaccinations" became compulsory, of the sick rate in rear military areas under strict sanitation "lower than in ordinary life," and of the "opportunity for service not only to the individual wounded—but to make a contribution to physiology, neurology, and surgery when this is all over."

E. C.

THE NATURE OF RELIGION. By Edward C. Moore. The Macmillan Company. \$2.50.

THIS book, a selection of the Religious Book Club, illustrates in a special way the weakness of anything which non-Catholics have to offer on the subject of religion. Protestantism in its first stages was profoundly irrational, pseudo-mystical in its approach to religious discussion. When its adherents attempt to exercise that gift of reason by which God marked us off from the brute, they invariably flounder.

For instance, this book begins with a long section on "The Nature of Our Knowledge of Religion." We are led to think that religion has something to do with knowledge, but are puzzled to find on the very first page the statement: "Religion is something different from knowledge." Then we are treated to some sentences that identify in a vague way religion and feeling. The author complains of the insufficiency of all definitions of religion. Yet when we read his inconsequential essays in that direction we are quite sure that he is altogether free from any suspicion that minds as great as any in Western civilization have formulated definitions of religion that are valid. Even the historical sections of the book (which are the best) make us rub our eyes with wonder.

Though written with an eye to style, and though possessed of some good historical summaries, the book will do no good to either skeptic or Catholic.

A. G. B.

THE LABOUR CONTRACT. By B. F. Shields. London: Burns, Oates and Washbourne. 5/.

WITHIN the space of 144 little pages, Professor Shields, who is Dean of the Faculty of Commerce, University of Dublin, compresses the principal phases of the labor question at the present time. After a brief outline of the guild system and its subsequent decline, he passes in rapid review through the training and protection of the young worker, the wage question, organized labor and the trade unions, the requisite conditions for modern factory work, and the thorny matter of industrial disputes and their settlement. Especially interesting is the social legislation framed in the various countries, and the number and variety of instruments devised to govern the relations of workers and employers; the record of Australia and Canada in particular can teach us much about an intelligent and discriminating kind of governmental intervention.

The author's purpose, in which he succeeds with admirable clarity and precision, is to present the principal solutions adopted throughout the world whether by public or private agencies. Aside from incidental observations he refrains from voicing a judgment on the value or success of the various measures employed.

It does not take a Solon or an Aristotle, with the memory of the Blue Eagle still fresh in our minds, to see that a social blueprint entered on the statute books does not automatically create an industrial Utopia. Assuredly there are glaring contrasts between ideals and actuality, between theory and realization, yet a perusal of these factual and informative chapters emphasizes that under the harsh tutelage of facts and bitter experience, and in self-interest and self-defense if for no other motive, the world has come a long way in social consciousness since the middle of the nineteenth century. Each chapter is headed with a quotation from the two famous Encyclicals—*Rerum Novarum* and *Quadragesimo Anno*.

G. J. M.

THE MORAL UNIVERSE. By Fulton J. Sheen. Bruce Publishing Company. \$1.50.

ETERNAL realities are not always easy to portray in the symbols of time and space, but that is no reason why they should be denied by anyone. This book of fifteen radio discourses on eternal realities may not have been easy to write, but it succeeds in portraying them with striking force and persuasion, and its perusal leaves less reason to doubt or to deny the great truths of sin, death, heaven, hell, and purgatory.

There is deep conviction implied in every one of these talks that the moral problem of our day is not just another problem, along with the social, economic, and industrial questions. It is the problem, and its solution is the key to the solution of all the others. The author, with vivid, graceful rhetoric, unfolds the story of man's true destiny on earth and tries to make us see that the Kingdom of God and His justice is the only important concern of life.

One feels sure that many who heard these sermons on the Catholic Hour will wish to have them in print. They are well worth slow and thoughtful and prayerful reading. Now and then the author's rhetorical striving does violence to exact philosophy and theology. He speaks of the right of the rose to life, and he limits God's free creative power unduly. But these inexactnesses detract only slightly from the rich commendation gladly given the book and its zealous author.

R. A. H.

Recent Non-Fiction

LEGION OF HELL. By James Mackinley Armstrong and William J. Elliott. This autobiography, it is claimed, was written to warn young men of the dangers of a life of crime or in the French Foreign Legion, and so deals with the immoralities and the vicious brutalities predominant in the Legion. There is an unpleasant frankness of language and description. (Appleton-Century. \$2.50.)

CLEAR THINKING. By R. W. Jepsen. This book is designed as a primer of logic. There are bits of psychology and history strewn throughout the book to illustrate the principles. The author, however, muddles about in the most perilous fashion. Darwin's theory of natural selection, he thinks, was once a theory but now is substantiated. This is a rather naive belief to hold at the present time when scarcely any biologist holds to Darwin's theory. Since the English Reformation suppressed the study of Scholastic philosophy, the English have not been remarkable for clear thinking. Their medieval Scholastic thinkers were not great metaphysicians. The break with Rome merely accentuated the muddlement of a nation too little logical. (Longmans, Green. \$1.40.)

MY TEN YEARS IN A QUANDARY. By Robert Benchley. Announcement of a new collection of humorous bits by this writer is always a welcome piece of news. The book itself is generally more welcome than the announcement, and the present instance is no exception. Here is a stout contribution to the gaiety of nations, bristling, as it does, with tiny, droll essays on almost every subject imaginable, and inducing in the reader a state of sustained hilarity. (Harper. \$2.50.)

THE WILL OF CHARLES LOUNSBURY. By Williston Fish. This well-known will, which Mr. Fish wrote in 1897 and which has been reprinted so many times, is here reprinted. Many will like to have it in this well-designed little volume. (Loring and Mussey. 75 cents.)

Recent Fiction

THE DOCTOR. By Mary Roberts Rinehart. Readers of fiction during the last thirty years have reason to be grateful to Mrs. Rinehart for her charming tales on a great variety of subjects. But it is the medical profession that she knows best of all. There is not a dull line in this her latest novel, an exceedingly lovely story and a better piece of work than all those that have gone before. It is too bad that she had recourse to divorce to bring the romance of her chief characters to fulfillment. (Farrar and Rinehart. \$2.00.)

CHILD OF EVIL. By Octavus Roy Cohen. The famous creator of Florian Slappey and other dusky denizens of Birmingham's Darktown presents an inferior novel of mystery and romance. The small-town atmosphere, the human relations and reactions of an inbred and "poor-white" community are faithfully done, however. (Appleton-Century. \$2.00.)

THE LIFE OF THE PARTY. By Elizabeth Jordan. When Rex Hall, a personable young engineer just returned from Spain, agreed to spend some weeks at his godfather's summer camp, he stepped into three full-grown mysteries. His job was to dispel the gloom pervading the camp, to be the "life of the party." His difficulties, the manner in which he met them, and the solving of the problems, make this latest novel by AMERICA's dramatic critic a splendid romantic mystery. Published May 22. (Appleton-Century. \$2.00.)

Communications

Letters to insure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

From a White Collar

To the Editor of AMERICA:

I have been heartened by the many articles and editorials which have appeared so frequently and for so many years in the columns of AMERICA in the cause of social justice. In this connection, I am particularly grateful to Father Paul Blakely, whose keen logic, broad vision, and sympathetic understanding, have won for him the admiration and respect of all those who are giving this cause the thought and consideration it deserves.

And may I, a "white collar," say this for another champion of social justice—the President? What chance had his program, especially the NRA, when it met the budgets of the big corporations? How many of them, when the hours were shortened, employed more people? Did not some of them speed up to the limit the force they had, to fit in with the new hours? I know of instances where employees worked from nine in the morning until eleven at night while the NRA was in force. The night work, of course, was done behind closed doors. And these office workers are employed by a corporation whose net profits each month during the past year amounted to more than \$100,000. What chance has the President's program to function successfully when such customs as those obtain, and human needs and human values are subordinated to a budget?

Oakland, Cal.

JOHN WILLARD.

Of Interest

To the Editor of AMERICA:

I am still trying to understand how you came to print the article, "Is Interest Moral?" I have given up trying to understand what it was supposed to signify. However, I would still like to know whether or not interest is moral. If it is not moral, there must be some definite way of expressing the fact, and if it is moral there is no need of writing about it. To suggest that a banker coins money because he lends credit; to infer that a charge for this service in the form of interest is immoral, are things to prove or disprove by reasoning and not by calling names.

Are there no Catholic business men who are willing to take some definite phase of business and show whether it is right or wrong, and what the results lead to? You might get Mr. Kennedy to explain a stock pool, especially how the public is drawn in when the price is put up. When some one says, "Business is business," it would be very interesting to analyze the problem or situation which brought on the remark.

To return to the article that brought on this letter, I wonder if the author wants "Social Credit," and, if so, why does he not say so, and explain it?

San Francisco, Cal.

V. S.

Sermons

To the Editor of AMERICA:

Ever and always I have been profoundly interested and an ardent listener to sermons. In my younger days, I have listened to two sermons on a Sunday, morning and evening. I liked it and they proved to be a pleasing attraction to me. I have gone anywhere and everywhere to satisfy this wholesome desire. What is most important I felt that they were absolutely necessary to me.

This was brought to my mind by the most timely article, "Newman's Advice to Writers." This can and should very properly be paraphrased to read: "Newman's Advice to Preachers." The

more so, as I think there are many more of the latter than of the former and many more listeners than readers.

"He should never aim at being eloquent. He should aim at being understood by his hearers. He should use words that are likely to be understood." That is certainly excellent advice and the good Cardinal must have had preachers in mind as well as writers. There are many who depend too much upon the magic of their voice. I am impelled to write thus, for at three score and eighteen, I think that more than ever the powerful force of a well-delivered sermon is necessary for the salvation of souls. Oh, yes, there are good sermons, but how few and far between they are.

New York.

AUGUST.

Prosperity and Debt

To the Editor of AMERICA:

James Fitzgerald asks in AMERICA for May 2: "Why do not the opponents admit openly that they want so-called prosperity to be linked with debt; that they want our prosperity to be increased in direct proportion as debt to money lenders is increased?" The answer is that only a few economists have any conception of the technical perfection in the issuing of new money that Mr. Fitzgerald sees as our great problem.

The writer feels certain that he does not go all the way with Mr. Fitzgerald but he would be ashamed if he would not modify his views according to the proven facts that he hopes Mr. Fitzgerald will have opportunity to present. It is only by thoroughly analyzing some particular economic point that useful economic knowledge is gained.

How is prosperity linked with debt? In order that there may be, for instance, a five-per-cent increase in productive capital there must be about the same rate of increase in circulating currency, if the money value of capital is to show a corresponding increase to the physical increase of capital. This money increase is now attainable by the owners of existing capital borrowing, directly or indirectly, from banks. At the conclusion of the productive process capital as a whole gains a five-per-cent money profit which must be turned in to the banks as payment of the loans, and the next year the same proceedings have to be gone through, if prosperity is to continue.

To get at the nub of the money question it must be understood that unless the government issues money for some portion of its support, industry as a whole cannot get back a dollar more than it pays out. If the government issued money for a portion of its expenditures corresponding to five-per-cent increase in circulating currency, industry as a whole could then get back a five-per-cent money profit, and could then increase its capital structure without being obliged to borrow at interest.

Providence, R. I.

M. P. CONNERY.

Money Is What?

To the Editor of AMERICA:

I was somewhat amused at Mr. Fitzgerald's letter in which he condemned me for thinking that money is a surface problem. He thought I was taking Belloc's word for it. The fact is that I have some reasoned opinions of my own on that point and here they are.

Money is a surface problem in the slave state. But most of Europe and a large part of Asia are slave states. Russia does not bother about paying money to the millions of people who are cutting trees in Siberia. Neither does Nazi-land bother overmuch about money. Barter in fact is engaged in outside of the big cities in this country today almost universally.

Money is merely a medium of exchange. In itself it is useless. If you had all the gold bars in the treasury but could not exchange them for food you could not live. All of which proves that money is secondary, a surface problem.

Even if you got the government to issue its own newly minted money as a bonus payment to the soldiers instead of giving out bonds and giving out a vast present to the bankers for some of

their engraved paper, would you solve any problem? No. It would all depend on the psychological attitude of the recipients. If the recipients went in for distributism, bought a home or a farm, you would be solving a problem. You would be stabilizing a family. You would be staving off revolution. But merely handing out the currency will solve nothing if people are so uprooted that they do not want to live permanently in the same place.

Read the history of Harvard College in the early days and you will find that it was supported by contributions of corn. Read the "Jesuit Relations" and find that beaver skins, which are not currency, was the medium of exchange. The seventeenth century was not the Stone Age. Mr. Fitzgerald's vision is bounded too much by the present. It is possible that we may go back to seventeenth-century ways just as it is an actual fact that a large part of the once civilized world of European men have become slaves.

West Baden, Ind.

ALFRED G. BRICKEL, S.J.

Blood in Economics

To the Editor of AMERICA:

I overlooked until recently a communication from Maurice E. Murphy which, referring to Father Coughlin's activity, quotes from an article in AMERICA of May 18, and from "Quadragesimo Anno," and closes with the following paragraph: "It seems to me that Father Coughlin's diagnosis does not differ from that of the Pope in this regard." This was followed by a comment:

Our correspondent exhibits a common confusion of thought. The Pope is talking of the financial, not the currency, situation, and is demanding financial, not monetary, reform. The financial situation is an essential part of the industrial order; the currency situation results from it, is not one of its causes.

I suggest that the financial situation is so closely linked to the money situation that it could not exist without it. According to my reading of "Quadragesimo Anno" the existing despotic economic domination of the few is therein attributed to their hold and control of currency and credit, which is (I quote): "so to speak, the life blood of the entire economic body."

The industrial order is financed with money (i. e., with both currency and credit, for both of these are, here and now, the only existing species of money). One can view the industrial order as the substance of the economic body, money as its life blood, and the "financial situation" as exhibiting a symptom of the disease which has overtaken it. The disease then is rooted in the life blood: without this fluid the industrial order could not exist.

New York.

HAROLD B. ATKINS.

Differs re Indifference

To the Editor of AMERICA:

Regarding Italian Catholics, we do not have to go to Italy or to France (where about the same conditions prevail) to find once the children leave the grammar school, the boys in particular, it is good-bye to the Church in most cases. Italians as a class are nominal Catholics. Throughout the United States this same statement may be made of all classes of indifferent Catholics. Why pick on Italians? They bring indifference with them from their country. In 1932 I was in different parts of Italy for six months before I heard the Gospel read to the people. This applies particularly to Rome, where they sometimes distribute leaflets in church with the Gospel printed thereon. The leaflets usually were dropped to the floor. I spoke of this to an Italian priest I met on the street one day, expressing disappointment that the Gospel was not read to the people distinctly and impressively at every Mass on every Sunday. He answered that our Holy Father had recently urged that practice. It was followed for a while, then neglected.

Too much is taken for granted. We have the Truth and let it go at that. Look at Spain where the Catholic Church was in the ascendancy for centuries. If they had been spiritual and true Catholics they could not be overcome so easily.

New York.

INTERESTED OBSERVER.

Chronicle

Home News.—The Senate passed the Commodity Exchange Control bill on May 29 by a vote of 62 to 16; on May 30 approved a survey to consider continuance of the Florida ship canal, and rejected one of the Passamaquoddy tidal-power generation project; on June 1 passed the Deficiency Appropriation bill, 62 to 14. This bill contains \$1,425,000,000 for work relief and \$300,000,000 for grants and loans on public works. The Wagner-Ellenbogen Housing bill was reported out by the Senate Committee on Education and Labor on June 3. The new tax bill was reported to the Senate on June 2 by the Finance Committee. Senator King claimed that it would raise more additional revenue for the five-year period than the House measure. The Committee criticized Treasury estimates of the probable yield as being too conservative. After accepting several sections of the bill on June 3, the Senate recessed when debate became heated, instead of sitting until the bill was passed. On May 28, voting 290 to 16, the House passed the Robinson-Patman anti-chain store bill and sent it to conference with the Senate. On May 29, without record vote, it completed action on the \$526,546,532 Naval Appropriations bill and sent it to the President. On May 28 it voted, 261 to 41, to cite Dr. Townsend and two of his aides for contempt because of their defiance of the House Committee investigating the Townsend plan. On June 1 the Supreme Court, in a five-to-four decision, declared the New York State Minimum Wage Law for Women and Children unconstitutional as violating the due-process clause of the Fourteenth Amendment. The decision asserted that neither New York State nor the Federal Government had authority to fix wages for women workers. On June 2 President Roosevelt said that the Court decisions seemed to create a "No Man's Land" where neither States nor the Federal Government had the right to legislate. On May 31 the Treasury offered securities totaling \$2,050,754,400, increasing the public debt to \$32,750,000,000. As the Republican convention prepared to open in Cleveland, political leaders predicted the early nomination of Governor Landon. Speaker Joseph W. Byrns died suddenly in Washington on June 4 from a cerebral hemorrhage.

Pope's Birthday.—More than 40,000 persons, including 10,000 pilgrims from outside Italy, crowded into St. Peter's on May 31 for the Mass celebrating the Holy Father's seventy-ninth birthday. The ceremonies were carried out in their full splendor and impressiveness, and the whole diplomatic corps accredited to the Vatican was present. During the evening of the same day the Pope received and spoke to the delegations from Catholic Action groups throughout the world. He chose the occasion to make a third warning against the dangers and inroads of Communism.

Nazi Mock Trials.—The series of trials arranged by

the Hitler Government in its new persecution of the Catholic Church continued. Matthias Wansart, known as Brother Oswald, of the Third Order of St. Francis, was sentenced to four years' penal servitude on Nazi evidence. The trial was secret, and after its conclusion the Hitler functionaries issued a stream of vilification against the prisoner. It was learned that nine of the Congregation of the Brothers of Mercy were serving sentences passed last December. Weak-minded patients in a Catholic sanitarium were induced by the Hitler Government to make charges against these prisoners. It was believed that Hitler, in his latest attempt to stamp out Catholicism in Germany, would stretch out the trials over a long period and thus keep the charges before the minds of millions of Germans as long as possible. Chancellor Hitler reviewed the new German navy in Kiel Bay. A serious shortage in foreign exchange was reported in the Reichsbank.

Starhemberg Changes.—Prince Ernst von Starhemberg, Heimwehr leader, long a foe of Nazi Germany, publicly invited the German Minister to Austria, Franz von Papen, for a flight in his airplane, an action which was interpreted as indicating an alteration in Von Starhemberg's policy toward the Nazis. Chancellor Kurt Schuschnigg departed for Italy. An effort to force the introduction into the Austrian Cabinet of a representative of the Austrian Nazis was rumored.

Poland and Nazis.—Accused of attempting to separate Upper Silesia from Poland and join it to Germany, 119 German members of the German National Socialist Workers' Movement began their trial in Katowice, Poland. They are charged with preparations for a revolt to take place in the summer of 1937. Secret Nazi organizations were being raided throughout Poland and additional Germans would be put on trial at a later date, it was said.

Reform in Northern Ireland.—The British commission for investigating conditions in Northern Ireland, particularly as they affected the Catholics dwelling there, disclosed some significant findings. The commission, non-official in character, was appointed by the British National Council for Civic Liberties. The investigation of conditions in the six counties of the North was warmly welcomed by President de Valera and all the political parties of the Free State. The commission found that the state of government in Northern Ireland was paralleled only by Continental dictatorships. Of eleven magistrates only one was a Catholic, despite the fact that the last census showed 420,428 Catholics in the six northern counties. President de Valera stated that until the partition between the northern counties and the Free State is ended, no satisfactory conditions for the so-called Catholic "minority" in the North can be restored. The commission found that not only as subjects have the northern Catholics been treated unfairly, but also as citizens they have been deprived of ordinary franchise privileges. As a contrast to the treatment accorded Catholics by Lord Craigavon's government in the Ulster district, there comes this singu-

larly unbiased tribute to the Free State's rule in regard to the Protestant minority in the South. It was made by Dean Boyd of Killaloe, County Limerick, a distinguished Protestant divine and Ulsterman, who had been a resident of the South for several years. Preaching to his Protestant co-religionists in Belfast Cathedral recently, he said: "Successive governments in the Free State have been scrupulously fair in their administration of law and justice, and we members of the Church of Ireland in the South cannot do less than recognize the consideration we have received."

New British Cabinet Member.—William George Arthur Ormsby-Gore, one of the Conservative party's outstanding experts on colonial affairs, has been appointed Secretary of State for the Colonies to succeed J. H. Thomas, who resigned from the Cabinet on account of the budget-leakage scandal. Mr. Thomas was subsequently found guilty of the charges preferred against him by a judicial body appointed by the Government, who, after an analysis of the evidence during eight days of public hearings, issued a plainspoken indictment against him and charged him with having given away "unauthorized" information to two friends who promptly used it to insure themselves against higher taxes. Mr. Ormsby-Gore, the new Secretary, had at one time held the office of Under-Secretary for the Colonies. He has also served in the army in Palestine, Arabia, and Egypt. It will fall to his lot to take immediate charge of the situation in Palestine where Arab revolts are taking place. Extra troops have already been sent to Jerusalem and the neighboring towns to take charge of the British interests there and to try to hold the revolters in check. The chief cause of the revolt was the failure of the Government to stop the Jewish immigration into Palestine. The Arabs resented this inflow of Jews and are at present undertaking a general strike in order to force the Government's hand. The Government on the other hand has been recruiting and arming young Jews and sending them out to protect the Jewish colonies, especially in Northern Palestine.

Troubles in France.—Last week under the triple threat of labor, financial, and political troubles, the nation faced one of its gravest crises in recent years. Externally the country functioned smoothly and in accordance with the Constitution. The recently elected Deputies of the new Parliament began their four-year term; the defeated Sarraut Government formally resigned; the victorious Socialist, Leon Blum, prepared to announce his Ministry and to take over power. But internally the nation seethed with unrest. By the end of last week 500,000 workers in the great industrial centers of the country were on strike. Americans would call it a "sit-down." But since most of the workers were occupying the factories by day and sleeping at their benches by night, it deserved the more descriptive French title of a "stay-in" strike. Observers could give no certain explanation. There were common demands in the more than 300 factories—the workers wanted higher wages, a forty-hour week, abolition of over-

time, recognition of their unions, and pay to discharged workers. Where these demands were granted they returned to work at once. But observers felt that in its larger significance the strike meant perhaps one of two things. It was a preliminary attempt on the part of the workers to Sovietize industry and to take over the factories for themselves. Or else it was an organized warning to the incoming Ministry that workers would insist that the pre-election program of labor reforms must be carried out to the last detail. Both of these theories, together with the rapid spread of the strike into other parts of the country, gave fear of a general strike. In Paris itself some fright was manifested over a possible shortage of food and other necessities by the slowing up of transportation facilities.

Devaluation Feared.—Simultaneously a number of rumors spread resentment throughout all France. It was being widely predicted that the new Ministry would not be Socialist but Radical Socialist in its complexion. All the preliminary lists of Cabinet members published by the press showed a majority of Radical Socialist leaders who had been in and out of the past several Cabinets. Communists and Socialists were hotly resentful that after their heavy Left vote away from the Center, the personnel of the Cabinet should appear to be a mere reshuffling of the former discredited Radical leaders instead of a new slate of Socialists. It was expected that M. Blum would announce his new Ministry on Saturday. On top of this disquiet there was the wide fear of devaluation. Rumors were current everywhere that devaluation of the franc was inevitable and that the new Government secretly favored it and would announce it as soon as possible. This had its effect upon exchange. The franc again fell sharply and 73,000,000 francs in gold were shipped to the United States in one day.

Spanish Strikes.—A strict Government censorship prevented the outside world from learning details of the continuing troubles in Spain. Nevertheless it was known that strikes, terrorism, bombings, and riots continued. Madrid was still suffering from the stoppage of work by service unions; there were general strikes by agricultural workers in various Provinces; and the movement spread, according to the reports, to more than sixty additional towns. In Seville, Indalecio Prieta, leader of the moderate wing of the Socialist party, was wounded when he tried to address radical-minded Socialists; in Saragossa, Francisco Caballero, leader of the radical wing, was jeered when he addressed the moderates. Meanwhile the Government accepted the appointment of Msgr. Ceresi as Papal Nuncio.

Protest Against Rumanian Favorite.—A gigantic country-wide demonstration was staged on May 31 by 520,000 farmers of the Rumanian Peasant party against the influence of Mme. Magda Lupescu, friend of King Carol, in the Rumanian Government. It was said to have been the greatest mobilization of the Peasant party, headed

by Ion Mihalache (formerly by M. Maniu), in the history of the nation. Condemnation of the Nazis also was demanded. Mme. Lupescu was reported to have remained indifferent to the protest.

New Soviet Constitution.—Announcement was made in Moscow on June 1 that the new Constitution for the Soviet Union now being planned would reform the Soviet judicial system so as to protect the civil rights and personal dignity of citizens, even against unwarranted prosecution from the Government. It remained to be seen in what sense these words could be taken.

Argentina Demands Assembly Session.—The Argentine Government formally requested the League of Nations on June 2 to convoke the Assembly on or about June 16 for "examination of the situation brought about by the annexation of Ethiopia and of the situation in regard to the sanctions enacted by that body." Argentina's note emphasized the need of according to "all states members of the League, which is founded upon the principle of equality," an opportunity of considering these problems. A statement condemning Italy's action was issued in London by the Council of Action for Peace and Reconciliation, headed by former Prime Minister David Lloyd George.

Cuban Court Rules on Debt.—The Supreme Court of Cuba on June 2 declared public works bonds that have been in default since 1933 constitutional and legal and affirmed that the obligations should be paid. The issue before the Court consisted of an \$80,000,000 indebtedness contracted by the Government of President Machado, of which Americans and Cubans held \$40,000,000 worth of bonds. The successive provisional Governments since 1933 had declared the debt illegal. In an eighty-page decision the Court held that the Machado Government had been legally qualified to contract foreign obligations.

Revolt in Nicaragua.—A revolt led by the National Guard made progress in Nicaragua. The conflict is reported to center about President Juan B. Sacasa and Gen. Anastasio Somosa. Commander of the National Guard, who is said to have ambitions for the Presidency. The Army was reported to be in command of the strong garrisons in the towns of Matagalpa, Masaya, Granada, and Chinandega. The Army under the leadership of General Somosa declared that the people have risen up in protest because of the bipartisan agreement that had put in the hands of President Sacasa and General Chamorro the power to nominate the Presidential candidate. Democratic principles, which give to the people the right to choose their candidate, were alleged to have been violated. The Conservative and Liberal parties agreed to nominate Dr. Leonardo Arguello, former Foreign Minister, as the sole candidate for President.

Students Strike in China.—In Tientsin, China, students of thirteen colleges and schools marched through

the streets spreading anti-Japanese pamphlets, denouncing smuggling in North China, and Japan's heavy reinforcement of its Tientsin and Peiping garrisons. A spokesman for the Japanese garrison in Tientsin said that the demonstrations were Communist-inspired and aimed at ending Japanese interests in North China. Meanwhile, additional Japanese troops to the number of 3,000 were sent to the North China garrisons on May 29. Joining the central Government at Nanking, the strong Southwest Government of Canton protested the increase of Japanese soldiers in North China.

Japan Assailed for Favoring Narcotics.—The United States, in the person of Stuart J. Fuller of the American State Department, joined with Great Britain, Canada, and other nations in denouncing before the League of Nations' Opium Advisory Committee Japan's laxity with regard to the enforcement of anti-opium laws. According to Mr. Fuller, the "unbelievable conditions" prevailing in various parts of China, "for all of which Japanese and Korean traffickers are responsible," testified to the helplessness of the Japanese authorities in China. The situation in Manchukuo was termed "terrifying." At China's request, the committee adopted a resolution appealing to the Japanese Government to take strong measures. On June 4 the Italian delegation to the twentieth session of the International Labor Conference announced that it was instructed to leave the Conference. The principal subject under discussion, the forty-hour week, was one in which Italy's stand has strongly favored that taken by the International Labor Office.

Japan's Controlled News.—The Domei news agency in Japan on June 1 absorbed its only rival, Dentsu, and became the sole agency importing and distributing foreign news in Japan. The Government is represented in the news agency by nominees of the Foreign Office communications department and 1,000,000 yen of its capital is furnished by the Japanese Broadcasting Association at the instance of the Ministry of Communications as an advance payment for news service.

Sometime in July, if possible on July 4, AMERICA will strike the eye as different. It will be recognized as AMERICA but still, perhaps, not exactly as AMERICA. The new design is the work of an internationally famous artist.

The economic system reared by the Marxmen in Russia will be probed searchingly next week by Dr. Friedrich Baerwald in "Socialistic Construction in Theory and Practice."

Sabers are rattling everywhere. Menaced by the gory monster, War, the Catholic must answer—what? In a most interesting way, Richard L-G. Deverall tells us in "Stop War!"

A destiny of tremendous responsibility faces Catholic youth. A new world is in the making. "Catholic Youth Fights Through," by John J. O'Connor, carries a weighty message.